THE

WORKS

OF

M. DE VOLTAIRE.

VOL. XXXVI.

Being VOL. XXV. of his

PROSE WORKS.

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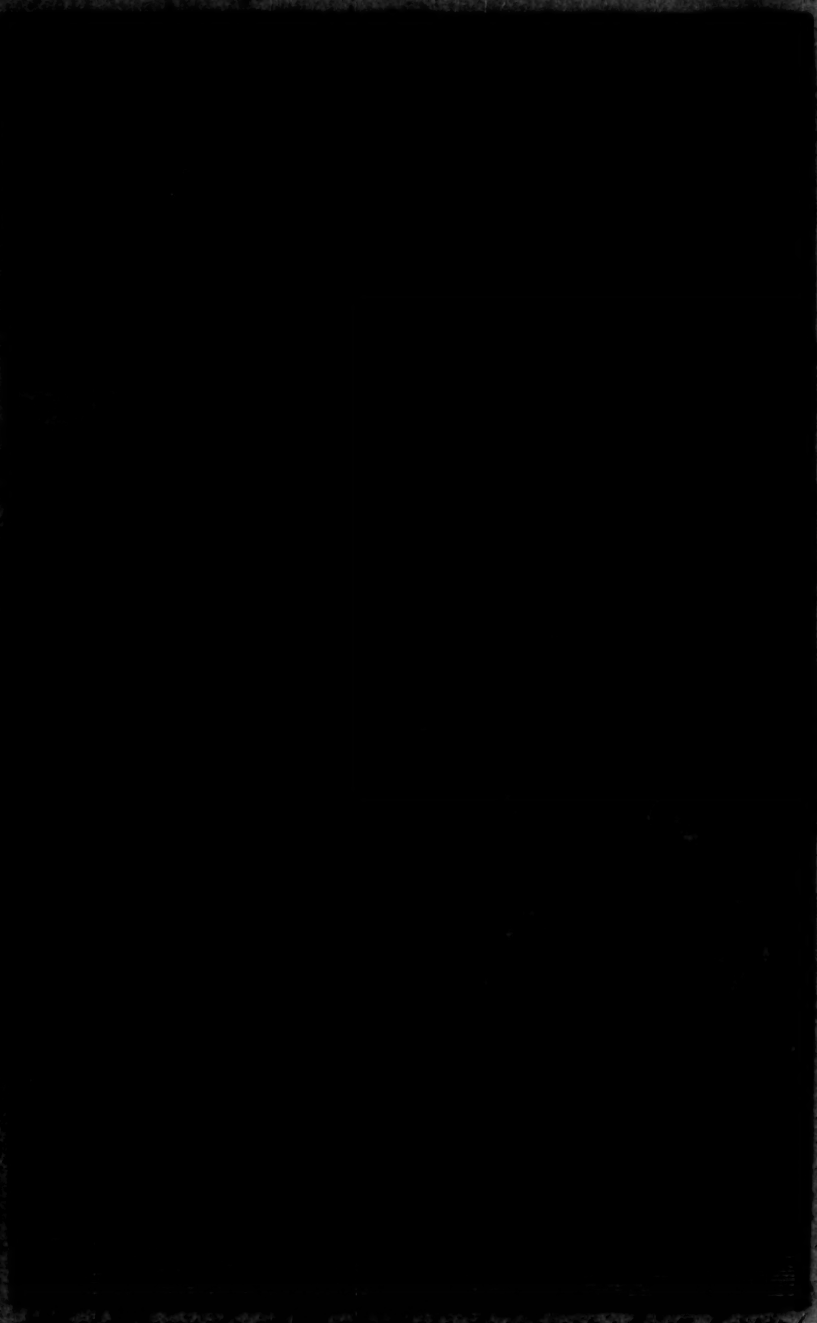

[illegible] discovery her lover
in the Arms of a French Opera Girl.

THE WORKS OF M. DE VOLTAIRE.

Tranſlated from the FRENCH.

WITH

Notes, Hiſtorical and Critical.

By T. SMOLLETT, M. D.
T. FRANCKLIN, M. A. and OTHERS.

VOLUME THE TWENTY-FIFTH.

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THE PRINCESS OF BABYLON.

OLD Belus, king of Babylon, thought himſelf the firſt man on earth; for all his courtiers told him ſo, and all his hiſtoriographers gave him proofs of it. What might ſerve as an excuſe for this folly, was, that, in fact, his predeceſſors had built Babylon above thirty thouſand years before his time, and he had himſelf embelliſhed that city. His palace and park ſituated ſome paraſangs from Babylon, reached as far as the Euphrates and Tigris, which watered theſe enchanted ſhores. His vaſt houſe, the facade of which was in length three thouſand paces, reached the very clouds. The platform was ſurrounded with a baluſtrade of

white marble, fifty feet in height, on which were placed coloſſal ſtatues of all the kings and great men of the empire. This platform, compoſed of two rows of brick, covered all over with a thick ſurface of lead, was loaded with twelve feet of earth, and on this earth were planted foreſts of olive trees, orange and lemon trees, palms, clove trees, cocoa trees, and cinnamon trees, which formed walks impenetrable to the rays of the ſun.

The waters of the Euphrates, raiſed by machines into an hundred hollow pipes, filled the vaſt marble baſons of theſe gardens, and afterwards returning through other channels, formed in the park caſcades ſix thouſand feet in length, and an hundred thouſand fountains, whoſe height could ſcarcely be perceived; and afterwards emptied themſelves into the Euphrates, from whence they originally flowed. The gardens of Semiramis, which aſtoniſhed Aſia ſeveral ages after, were only a feeble imitation of theſe antient wonders; for at the time of Semiramis, every thing among men and women had already began to degenerate.

But the greateſt wonder in Babylon, and which eclipſed all the reſt, was, the king's only daughter named Formoſante. After her portraits and ſtatues, in future ages, Praxitele;

iteles modelled his Aphrodite, and the ſtatue which is called the Venus with the handſome backſide. Heavens! what a difference between the original, and the copies. This Belus was more proud of his daughter, than his kingdom: ſhe was eighteen; a huſband worthy of her was wanting; but where could ſuch an one be found? An antient oracle had declared, that Formoſante ſhould marry none but him who bent the bow of Nimrod. This Nimrod, the ſtrong hunter before the Lord, had left a bow ſeven Babyloniſh feet high, of a kind of ebony, harder than the iron of mount Caucaſus, which is worked in the forges of Derbent: and no mortal ſince Nimrod had been able to bend this marvellous bow.

It had been alſo ſaid, that the arm which bent this bow, ſhould ſlay the moſt terrible and fierce lion that ſhould be let looſe in the circus of Babylon. This was not all; the bender of the bow, the vanquiſher of the lion, muſt overthrow all his rivals; he muſt moreover have a very fine genius, be the moſt magnificent of mankind, and the moſt virtuous; and poſſeſs the greateſt rarity in the whole univerſe.

Three kings preſented themſelves, who preſumed to diſpute Formoſante; Pharaoh of Egypt, the Shah of the Indies, and the great Khan of

Scythia. Belus fixed the day and place of combat, at the extremity of his park, in the vaſt ſpace bordered by the waters of the Tigris and Euphrates. An amphitheatre of marble was erected round the liſts, capable of containing two hundred thouſand ſpectators. Oppoſite to the amphitheatre was placed the throne of the king: who was to appear with Formoſante, accompanied with all his court; and on the right and left between the throne and amphitheatre were other thrones, and other ſeats for the three kings and all other ſovereigns, who ſhould have the curioſity to be preſent at this auguſt ceremony.

The king of Egypt arrived firſt, mounted on the ox Apis, and holding in his hand the cittern of Iſis. He was followed by two thouſand prieſts clad in robes of linnen whiter than ſnow, two thouſand eunuchs, two thouſand magicians, and two thouſand warriours.

The king of the Indies arrived ſoon after in a car drawn by twelve elephants. His retinue was ſtill more numerous, and more brilliant than that of the king of Egypt.

The laſt that appeared was the king of Scythia, he was attended only by choſen warriours, armed with bows and arrows, and was mounted on a ſuperb tyger that he had tamed,

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as tall as the fineſt horſes in Perſia. The majeſtic and bewitching ſtature of this monarch effaced that of his rivals; his naked arms as nervous as white, ſeemed already to bend the bow of Nimrod.

The three princes firſt proſtrated themſelves before Belus and Formoſante. The king of Egypt preſented to the princeſs two of the fineſt crocodiles of the Nile, two ſea-horſes, two zebras, two Egyptian rats, and two mummies; together with the books of the great Hermes, which in his opinion were the greateſt rarity on earth.

The king of India preſented her with an hundred elephants, which carried each a tower of wood gilt, and laid at her feet the *védam* wrote by the hand of Xaca himſelf.

The king of Scythia, who could neither read or write, preſented her with an hundred horſes fit for war, cloathed with houſings of the ſkins of black foxes.

The princeſs received her lovers with down-caſt looks, and bowed with the utmoſt grace and modeſty.

Belus cauſed theſe monarchs to be conducted to the thrones which were prepared for them. "Why have I not three daughters? (ſaid he to them) I ſhould then make ſix perſons happy to-day."

Afterwards he cauſed them to draw lots, who ſhould firſt attempt to bend the bow of Nimrod. The names of the three competitors were put into an helmet of gold. That of the king of Egypt was firſt drawn out, next appeared the name of the king of India. The king of Scythia conſidering attentively the bow and his rivals, was not in the leaſt uneaſy at being the laſt.

While preparations were making for theſe brilliant proofs, twenty thouſand pages, and twenty thouſand damſels, diſtributed, without the leaſt confuſion, refreſhments to the ſpectators between the rows of ſeats. Every one acknowledged that the gods had ordained kings only to give diverſions every day, provided they were diverſified; that life is too ſhort to be made any other uſe of; that law ſuits, intrigues, wars, and religious diſputes, which waſte human life, are horrid and abſurd; that man is born for pleaſure alone; that he would not continually and paſſionately love pleaſures, if he was not formed for them; that the eſſence of human nature is, to make merry, and that every thing elſe is folly. This excellent morality has never been contradicted, except by experience.

Juſt as the trials of ſkill were about to begin, a young ſtranger mounted on an unicorn, accompanied

companied by a ſervant mounted in the ſame manner, carrying a large bird on his wriſt, preſented himſelf at the barriers. The guards were ſurpriſed to ſee a figure that had the air of a god, in ſuch an equipage. He had, as we ſay ſince, the face of Adonis, with the body of Hercules; he was majeſty joined with the graces. His black eyebrows, and long fair hair, a mixture of beauty unknown at Babylon, charmed the aſſembly: the whole amphitheatre roſe up to view him the better: all the court ladies fixed their eyes upon him with aſtoniſhment. Formoſante herſelf who always held down her eyes, looked up and bluſhed: the three kings turned pale: the ſpectators, comparing Formoſante with the ſtranger, exclaimed, there was no body in the world ſo handſome as the princeſs, except, this young ſtranger.

The uſhers ſeized with aſtoniſhment, aſked him whether he was a king. The ſtranger replied, that he had not that honour, but had travelled from far, on purpoſe to ſee whether there were kings worthy of Formoſante. They introduced into the firſt row of the amphitheatre, him, his ſervant, his two unicorns and bird. He made a profound reverence to Belus, his daughter, the three kings, and the whole aſſembly, and afterwards took his place bluſhing. His two unicorns laid themſelves down at his

feet, his bird perched on his ſhoulder, and his ſervant who carried a little bag, placed himſelf by his ſide.

The trials of ſkill began. The bow of Nimrod was taken out of its golden caſe. The great maſter of the ceremonies, followed by fifty pages and preceeded by twenty trumpets, preſented it to the king of Egypt, who cauſed it to be bleſſed by his prieſts; and having reſted it on the head of the ox Apis, made no doubt of gaining this firſt victory. He deſcends into the middle of the area, exerts his utmoſt ſtrength, and makes ſuch wry faces as to excite the laughter of the amphitheatre, and even make Formoſante ſmile.

His great almoner approaches him; "Renounce, (ſays he) dread ſir, this vain honour which depends only on the ſtrength of the muſcles and nerves: you will triumph in every thing elſe. You will overcome the lion becauſe you have the ſabre of Oſiris. The princeſs of Babylon muſt fall to the ſhare of the prince who has moſt genius, and you have explained enigmas. She muſt eſpouſe the moſt virtuous; you are ſo, ſince you have been educated by the prieſts of Egypt. The moſt generous muſt bear away the prize, and you have made her a preſent of two of the fineſt crocodiles, and two of the moſt beautiful rats in Egypt. You poſſeſs

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the ox Apis, and the books of Hermes, which are the greateſt rarities in the univerſe. Nobody can diſpute Formeſante with you." "You are in the right," ſaid the king of Egypt, and re-aſcended his throne.

The bow was next delivered to the king of India. It bliſtered his hands for above a fortnight, and he comforted himſelf with the thoughts that the king of Scythia would not ſucceed any better than himſelf.

The Scythian handled the bow in his turn. He joined ſkill to ſtrength; the bow ſeemed to have ſome elaſticity in his hands, he made it give way a little, but, notwithſtanding his utmoſt efforts, could not bend it. The amphitheatre, which the good mien of this prince had inſpired with ſentiments in his favour, groaned at his want of ſucceſs, and judged that the princeſs would never be married.

Then the young ſtranger leaped into the area, and addreſſing himſelf to the king of Scythia, "Don't let your majeſty be aſtoniſhed at not having entirely ſucceeded," ſaid he. "Theſe bows of ebony are made in my country, and require a particular knack to bend them. You have had more merit in having been able to make it give way a little, than I can have in bending it." Immediately he took an arrow, fixed it on the

bow-ſtring, bent the bow of Nimrod, and ſhot the arrow a great way beyond the barriers. A million of hands applauded this prodigy. Babylon reſounded with acclamations, and all the ladies ſaid, What a happineſs, that ſo fine a young man ſhould have ſo much ſtrength!

He afterwards took out of his pocket a thin leaf of ivory, wrote on it with a golden pen, faſtened the ivory leaf to the bow, and preſented it to the princeſs with a grace which raviſhed all the company, and afterwards retired to his place between his bird and his ſervant. All Babylon was in a ſurprize. The three kings were counfounded, and the ſtranger did not ſeem to perceive it.

Formoſante was ſtill more aſtoniſhed at reading on the ivory leaf, tied to the bow, theſe lines, in elegant Chaldee.

" The bow of Nimrod, is that of war;
" The bow of love, is that of happineſs;
" You bear it. Thro' you this conquering god
" Is become maſter of the earth.
" Three powerful kings, are competitors
" For the honour of pleaſing you.
" I know not which your heart prefers,
" But the univerſe will be jealous of him.

This little extempore did not diſpleaſe the princeſs in the leaſt. It was criticized by ſome

old

old courtiers, who ſaid, that, in former good times, Belus would have been compared to the ſun, and Formoſante to the moon, her neck to a tower, and her breaſt to a harveſt of corn. They ſaid, the ſtranger had no imagination, and that he deviated from the rules of true poetry; but all the ladies thought the lines very gallant. They wondered that a youth who bent a bow ſo well, ſhould have ſo much genius. The princeſs's maid of honour ſays to her, "Madam, here are a great many talents abſolutely loſt. Of what uſe to this young man is his genius, or his bending the bow of Belus?" "To make him admired," replied Formoſante. "Ah, (ſays the maid of honour, between her teeth) another madrigal and he might be beloved."

In the mean time Belus, having conſulted his magi, declared, that though neither of the kings had bent the bow of Nimrod, he nevertheleſs ought to marry his daughter, and that ſhe ſhould eſpouſe him who overcame the great lion which was kept for this purpoſe in his menagery. The king of Egypt, who had been brought up in all the wiſdom of his country, thought it was very ridiculous for a king to expoſe himſelf to wild beaſts, in order to procure a wife. He acknowledged that the poſſeſſion of Formoſante was an ineſtimable prize; but he maintained, that if the lion deſtroyed him, he could

never marry this fair Babylonian. The king of India adopted the opinion of the Egyptian; both concluded that the king of Babylon laughed at them; and that they ought to ſend armies to puniſh him; that they had ſubjects enough who would think themſelves very highly honoured to die in their ſervice, without its coſting them a ſingle hair of their ſacred heads; that they could eaſily dethrone the king of Babylon, and would afterwards draw lots for Formoſante.

This agreement being made, the two kings diſpatched each an expreſs home, with orders to aſſemble an army of three hundred thouſand men to carry off Formoſante.

But the king of Scythia deſcended alone into the area, ſcymetar in hand. He was not deſperately ſmitten with the charms of Formoſante; glory had been hitherto his only paſſion, it had led him to Babylon. He was deſirous of letting the world ſee, that if the kings of Egypt and India were prudent enough not to engage with lions, he himſelf was courageous enough not to diſdain this combat, and would repair the honour of the diadem. His uncommon valour did not permit him even to make uſe of the aſſiſtance of his tyger. He advances alone, lightly armed with an helmet of ſteel, ornamented with gold,

gold, and ſhaded by three horſe-tails white as ſnow.

The moſt enormous lion that was ever bred on the mountains of Antilaban, was let looſe againſt him. His terrible talons ſeemed capable of tearing to pieces the three kings at once, and his vaſt throat of devouring them. His dreadful roarings made the amphitheatre reſound. The two fierce champions darted at each other with the utmoſt rapidity. The courageous Scythian plunged his ſword into the jaws of the lion; but the point ſtriking againſt one of his thick teeth, which nothing could penetrate, breaks into ſhivers; and the monſter of the foreſts, furious with his wound, already fixed his bloody talons in the ſides of the monarch.

The young ſtranger, affected with the danger of ſo brave a prince, leaps into the area quick as lightning, cuts off the head of the lion with the ſame dexterity, with which ſince, in our carouſals, young ſkilful cavaliers carry off the heads of Moors.

Then taking out a little box, he preſents it to the king of Scythia, ſaying, "Your majeſty will find, in this little box, the true dittany which grows in my country. Your glorious wounds will be cured with it in a moment. Chance alone has prevented your triumphing

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over the lion; your valour is not the leſs admirable."

The king of Scythia, more ſenſible to gratitude than jealouſy, thanked his deliverer, and, after having tenderly embraced him, returned to his place to apply the dittany to his wounds.

The ſtranger gave the head of the lion to his ſervant, who, after waſhing it at the great fountain that was at the bottom of the amphitheatre, and having drained away all the blood, took a little inſtrument out of his bag, drew out the lion's forty teeth, and fixed in their places forty diamonds of equal bigneſs.

His maſter, with his uſual modeſty, returned to his place, and gave the lion's head to his bird: "Charming bird, (ſays he) go and lay at Formoſante's feet this feeble homage." The bird ſets out, holding in one of its claws this terribly trophy, and preſents it to the princeſs, humbly holding down its head, and bowing before her. The forty brilliants dazzled every eye. This magnificence was yet unknown in proud Babylon. The emerald, the topaz, the ſaphire and the ruby, were as yet conſidered as the moſt precious ornaments. Belus and the whole court were ſtruck with aſtoniſhment. The bird which offered this preſent ſurprized them ſtill more. It was of the ſize of an eagle, but its eyes were as mild and tender as thoſe of the

the eagle are fierce and threatning. Its beak was the colour of a roſe, and ſeemed to reſemble, in ſome meaſure, the beautiful mouth of Formoſante. Its neck reſembled all the colours of the rainbow, but more brilliant and lively. A thouſand ſhades of gold gliſtened on its plumage. Its feet ſeemed a mixture of purple and ſilver; and the tail of thoſe beautiful birds which were afterwards fixed to the car of Juno, did not come near the beauty of its tail.

The attention, curioſity, aſtoniſhment and extaſy of the whole court were divided between the forty diamonds and the bird. It perched itſelf on the baluſtrade between Belus and his daughter Formoſante; ſhe flattered, careſſed and kiſſed it. It ſeemed to receive her careſſes with a pleaſure mixed with reſpect. When the princeſs kiſſed it, it returned her kiſſes, and afterwards looked at her in the moſt tender manner. It received from her, biſcuits and piſtachia-nuts, which it took with its purple and ſilver paw, and put into its beak with inexpreſſible grace.

Belus, who had conſidered the diamonds with attention, judged that one of his provinces could ſcarcely pay ſo rich a preſent. He gave directions for more magnificent gifts to be prepared for the ſtranger than what were deſigned for the three monarchs. "This young man, (ſaid

(ſaid he) is doubtleſs the ſon of the king of China, or of that part of the world which is called Europe, of which I have heard ſpeak; or of Africa, which, according to report, borders on the kingdom of Egypt."

He immediately ſent his great maſter of the horſe to compliment the ſtranger, and aſk him, whether he was the ſovereign, or the ſon of the ſovereign of one of theſe empires, and why, poſſeſſing ſuch aſtoniſhing treaſures, he came attended only by a ſingle ſervant with a little bag.

While the great maſter of the horſe was advancing towards the amphitheatre to acquit himſelf of his commiſſion, another ſervant arrived mounted on an unicorn. This ſervant, addreſſing himſelf to the young ſtranger, ſays to him, "Ormar, your father is at the point of death, and I am come to acquaint you of it." The ſtranger lifted up his eyes to heaven, ſhed tears, and returned no other anſwer than, *Let us ſet out.*

The great maſter of the horſe, after having preſented Belus's compliments to the conqueror of the lion, the giver of forty diamonds, and maſter of the beautiful bird, enquired of the ſervant, what kingdom the father of this young hero was ſovereign of? The ſervant replied, "His father is an old ſhepherd who is vaſtly beloved in his diſtrict."

During

During this ſhort diſcourſe, the ſtranger mounted his unicorn. He ſays to the grand maſter of the horſe, "Sir, deign to preſent my moſt humble reſpects to Belus and to his daughter. I preſume to entreat her to take great care of the bird which I leave her; it is matchleſs like herſelf." Having ended this ſpeech he departed quick as lightning; his two ſervants followed him, and were ſoon out of ſight.

Formoſante could not help ſhrieking out. The bird, turning itſelf about towards the amphitheatre where its maſter had been ſeated, ſeemed greatly afflicted at the loſs of him; then attentively looking at the princeſs, and gently rubbing its beak againſt her ſoft hand, ſeemed to devote itſelf to her ſervice.

Belus, more aſtoniſhed than ever to hear that ſo extraordinary a youth was the ſon of a ſhepherd, could not believe it. He ſent after him; but his meſſengers ſoon returned with an account, that it was impoſſible to overtake the unicorns on which theſe three men were mounted, and that, at the rate which they galloped, they muſt travel three hundred miles a day.

SECTION

SECTION II.

THIS ſtrange adventure furniſhed matter of diſcourſe for the whole town, and ever body was tired with vain conjectures. How could the ſon of a ſhepherd make a preſent of forty large diamonds? Why was he mounted on an unicorn? This nonpluſſed every body; and Formoſante, careſſing her bird, was plunged into a profound reverie.

The princeſs Aldea, her couſin-german, a very genteel girl, and almoſt as handſome as Formoſante, ſays to her couſin, "I don't know whether this young demi-god is the ſon of a ſhepherd; but in my opinion he has fulfilled all the conditions annexed to your marriage. He has bent the bow of Nimrod, has overcome the lion, and has a great deal of wit, ſince he has compoſed for you a very pretty extempore. After the forty enormous diamonds that he has made you a preſent of, you cannot deny but he is the moſt generous of mankind. He poſſeſſed, in his bird, the greateſt rarity on earth. His virtue has no equal, ſince, having it in his power to remain with you, he ſet out without heſitation the moment he heard that his father was ill. The oracle is accompliſhed

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in every point, excepting the circumſtance of his overthrowing his rivals; but he has done more, he has ſaved the life of the only competitor who was to be feared; and I fancy you make no doubt but he will eaſily overcome the other two."

"What you ſay is very true, (replies Formoſante) but is it poſſible that the greateſt and perhaps the moſt amiable of mankind, is the ſon of a ſhepherd!"

The maid of honour taking a ſhare in the converſation, ſaid, "that frequently this word ſhepherd, was applied to kings; who are called ſhepherds, becauſe they ſheer their flocks very cloſe; that it was doubtleſs an unlucky joke of the ſervant; that this young hero would not have come ſo ill attended, only for the ſake of ſhewing how much his merit alone was above the pomp of kings, and that he might owe Formoſante to himſelf only." The princeſs anſwered only by giving her bird a thouſand tender kiſſes.

A magnificent feaſt was prepared for the three kings, and all the princes, who had been preſent at the ſolemnity. The daughter, and neice of the king, did the honours of the table. Preſents were made to each of the kings, worthy of the magnificence of Babylon. Belus during the entertainment, aſſembled his council to deliberate

liberate on the marriage of Formoſante, and like a great politician, made the following ſpeech.

"I am old, I don't know what to do, nor "to whom to give my daughter. He who "deſerves her, is only a mean ſhepherd. The "kings of Egypt and India are cowards; the "king of Scythia would be a proper match "enough, but he has not fulfilled any of "the conditions impoſed. I am going to con-"ſult the oracle again. In the mean time, "deliberate, and we will form our reſolution, "agreeable to what the oracle ſhall determine; "for a king ought only to be guided by the "expreſs order of the immortal gods."

He then went to chapel; the oracle anſwered according to cuſtom in very few words. *Thy daughter ſhall not be married, till ſhe has travelled about the world.* Belus aſtoniſhed, returns to his council, and relates this anſwer.

All his miniſters had a profound reſpect for the oracle, all allowed, or pretended to allow, that oracles were the foundation of religion; that reaſon ought to be ſilent before them, that through them kings reign over the people, and the magi over kings; that without oracles, there would be neither virtue, nor peace on earth. In ſhort, after having teſtified the moſt profound

veneration

veneration for them, almoſt all agreed, that this was a ridiculous one, and ought not to be obeyed; that nothing could be more indecent than for a young lady, and eſpecially the great king of Babylon's daughter, to travel about without knowing where; that this was the way for her never to get married at all, or elſe to patch up a clandeſtine, diſgraceful and ridiculous marriage; that in ſhort, this oracle, was contrary to common ſenſe.

The youngeſt of the miniſters, named Ona[illegible], who had more underſtanding than the reſt, inſiſted, that the oracle doubtleſs meant ſome pilgrimage of devotion, and offered to attend the princeſs himſelf. The council came into his opinion, but each was deſirous of being the princeſs's ſquire. The king determined that the princeſs ſhould go three hundred paraſangs on the road to Arabia, to a temple, the ſaint of which had the reputation of procuring happy marriages for young women, and that ſhe ſhould be accompanied by the preſident of the council: after this determination they went to ſupper.

SECTION

SECTION III.

IN the middle of the gardens, between two caſcades, an oval ſaloon of three hundred feet diameter was erected, whoſe azure dome beſprinkled with golden ſtars, repreſented all the planets and conſtellations in their proper places, and this dome revolved like the heavens, by machines, as inviſible as thoſe which direct the movements of the celeſtial bodies. An hundred thouſand flambeaux in luſtres of rock cryſtal, enlightened the outſide and inſide of this ſaloon. A beaufet was furniſhed with twenty thouſand plates and veſſels of gold; and oppoſite the beaufet, was an orcheſtra full of muſicians; two other amphitheatres were filled, one with the moſt exquiſite fruits of every ſeaſon, the other with flagons of chryſtal, in which all the different wines in the univerſe ſparkled.

The gueſts were ſeated round a table, ſet with precious ſtones, which repreſented flowers and fruits. The fair Formoſante was placed between the kings of Egypt, and India. The fair Aldea, ſat next the king of Scythia. Thirty princes were preſent, and each was ſeated next one of the handſomeſt ladies of the court. The king of Babylon in the middle, directly oppoſite his

his daughter, ſeemed divided betwixt the chagrin of not being able to marry her, and the pleaſure of keeping her longer with him. Formoſante aſked leave to place her bird on the table by her, the king was very well pleaſed with it.

The muſic gave each prince an opportunity of converſing with his fair one. The entertainment ſeemed as agreeable, as magnificent. A ragout had been ſerved up to Formoſante, which the king her father was very fond of. The princeſs ſaid, it ought to be carried to his majeſty; immediately the bird laid hold of the diſh with a marvellous dexterity, and preſented it to the king. Never was aſtoniſhment equal to that of the company. Belus careſſed the bird as much as his daughter. The bird afterwards took wing, to return to his miſtreſs, and diſplayed in flying, ſo fine a tail; his wings extended ſhewed ſo many brilliant colours; the gold of his plumage, afforded ſuch a dazzling luſtre; that all eyes were fixed on the bird alone. the muſicians ſtopped playing, and remained motionleſs as ſtatues. Nobody eat, nobody ſpoke, nothing was heard, except a murmur of admiration. The princeſs of Babylon kiſſed him all ſupper time, without caring whether there were any kings in the world. Thoſe of

India,

India, and Egypt, found their ſpite and indignation redouble, and each of them reſolved to haſten the march of his three hundred thouſand troops, to gratify his revenge.

As for the king of Scythia, he was in deep converſation with the fair Aldea: his noble ſoul, deſpiſing, without hatred, the inattention of Formoſante, had conceived for her more indifference than anger. "She is handſome (ſaid he) I acknowledge, but ſhe ſeems to me, one of thoſe women, who are entirely taken up with their own charms, and think mankind ought to be very much obliged to them when they deign to appear in public. It is not the cuſtom in my country to adore idols. I ſhould like an homely, obliging, ſenſible girl, far better than this beautiful ſtatue. You have madam, as many charms as Formoſante, and you deign at leaſt to converſe with ſtrangers. I avow, with the frankneſs of a Scythian, that I prefer you to your couſin." He was miſtaken, however, with reſpect to Formoſante's character: ſhe was not ſo diſdainful as ſhe ſeemed; but his compliment was very well received by the princeſs Aldea. Their converſation grew very intereſting: they were very well pleaſed, and already ſure of each other, before they roſe from table.

After ſupper, the company ſet out to walk in the groves. The king of Scythia, and Aldea did

did not fail ſeeking a retired bower; Aldea who was all frankneſs, ſpoke thus to this prince:

"I don't hate my couſin, though ſhe is handſomer than me, and is deſtined to the throne of Babylon: the honour of pleaſing you, ſerves me inſtead of charms. I prefer Scythia with you before the crown of Babylon without you. But this crown is mine by right, if there are rights in the world: for I am deſcended from the eldeſt branch of Nimrod, and Formoſante only from the younger. Her grandfather dethroned mine, and cauſed him to be put to death."

"Such then is the force of blood in the houſe of Babylon!" "ſaid the Scythian" "What was your grandfather's name?" "He was called Aldeus, my father had the ſame name, he was confined in the moſt diſtant part of the empire with my mother: and Belus after their death, fearing nothing from me, had me educated, along with his daughter. But he is reſolved I ſhall never marry."

"I will revenge your father, grand-father, and you," replied the king of Scythia. "I ſay you ſhall be married; I will run away with you the day after to morrow, early in the morning; for I muſt dine to morrow with the king of Babylon, and I will return to maintain your

rights, with an army of three hundred thouſand men." "With all my heart," ſays the fair Aldea; and after having mutually plighted their honour, they parted.

The incomparable Formoſante had retired to her chamber a great while. She had cauſed a little orange tree in a ſilver caſe, to be placed at her bed-ſide, for her bird to perch on. Her curtains were drawn cloſe, but ſhe had not the leaſt inclination to ſleep. Her heart and imagination were too much awake. The charming ſtranger was perpetually before her eyes; ſhe ſaw him ſhooting an arrow with the bow of Nimrod; ſhe contemplated him cutting off the head of the lion; ſhe recited his ſonnet; laſtly, ſhe ſaw him eſcape from the crowd, mounted on his unicorn; then ſhe ſighed, burſt into tears, and exclaimed, "I ſhall never ſee him more, he will never more return."

"He will return, madam," replied the bird, from the top of the orange tree, "is it poſſible to ſee you, and not wiſh to ſee you again?"

"Oh heaven! oh eternal powers! my bird talks pure Chaldean!" ſaying theſe words, ſhe undraws her curtains, kneels on her bed in a praying poſture: "Are you a god deſcended on earth? are you the great Oroſmades, concealed under this beautiful plumage? If you are a god, reſtore to me this beauteous youth:"

I am

"I am only a bird," replied the other: "but I was born at the time when all animals yet ſpoke, and that birds, ſerpents, aſſes, horſes, and griffins converſed familiarly with mankind. I did not chuſe to ſpeak before company, for fear your maids of honour ſhould have taken me for a witch: I would diſcover myſelf only to you.

Formoſante thunder-ſtruck quite beſide herſelf with ſo many wonders, and agitated with the deſire of aſking an hundred queſtions at once, firſt aſked the bird how old it was. Twenty ſeven thouſand, nine hundred years, and ſix months, madam; I am the age of the ſmall revolution of heaven, that your magi call the preceſſion of the equinoxes, which is accompliſhed in about twenty-eight thouſand of your years. There are revolutions infinitely longer, and beings much older than me. I learnt the Chaldean language in one of my travels, twenty two thouſand years ago. I have always preſerved a vaſt liking for the Chaldean tongue; but other animals my brethren have renounced ſpeech in your climates."—"Why ſo, my divine bird?"—"Alas! it is becauſe men have made a cuſtom of eating us, inſtead of converſing with and reaping inſtruction from us. Barbarians! muſt they "not be convinced, that having the ſame

organs, the ſame ſentiments, the ſame wants, the ſame deſires, we have what is called a ſoul, as well as themſelves; that we were their brethren, and that none but the wicked ought to be roaſted and eat. We are in ſuch a manner your brethren, that the great being, the eternal and forming being, having made a covenant with man, * comprehends us expreſsly in the treaty. He forbids you to nouriſh yourſelves with our blood, and us to drink yours.

The fables of your antient Lockman, tranſlated into ſo many languages, will be eternal teſtimonies of the happy intercourſe your ſpecies entertained with mine. They all begin with theſe words: *At the time when beaſts ſpoke.* It is true, a great many women perpetually talk to their dogs, but they have reſolved never to anſwer, ſince men have compelled them by laſhes to hunt, and become accomplices in the murder of our antient common friends, deer, hares, and partridges.

You have antient poems in which horſes ſpeak, and your coachmen talk to them at preſent, but make uſe of ſuch infamous language, that horſes, which formerly loved you ſo well, deteſt you now.

* Geneſis, chap ix; and chap. 3, 18 and 19 of Eccleſiaſticus.

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The country where your charming ſtranger dwells, the moſt perfect of mankind, is the only one where your ſpecies ſtill loves mine, and talks to us; and is the only country on earth where men are juſt."

"And where is my dear unknown's country ſituated? What is the name of this hero? How is his empire called? for I can no more believe that he is a ſhepherd, than I believe you are a bat."

His country, madam, is Gangaridia, a virtuous and invincible nation, that inhabits the eaſtern banks of the Ganges. The name of my friend is Amazan. He is not a king; and I do not even know whether he would condeſcend to become one, he loves his countrymen too well: he is a ſhepherd like them. But do not imagine that theſe ſhepherds reſemble yours, who, hardly covered with rags, tend ſheep infinitely better cloathed than themſelves, who groan under the load of poverty, and pay a tax-gatherer one half of the trifling wages that they receive from their maſters. The Gangaridian ſhepherds, born all equal, are maſters of innumerable flocks, which cover their ever-flowery meadows. They never kill them; it is a horrid crime towards the Ganges to kill and eat our fellow creatures. Their wool, finer and more gloſſy than the moſt beautiful ſilk, conſtitutes the greateſt commerce of the Eaſt. Beſides,

the country of the Gangaridians produces every thing that the heart of man can wish for. Those large diamonds which Amazan has had the honour of presenting to you, were dug out of a diamond mine which is his property. The unicorn which you saw him mount, is the common beast of carriage of the Gangaridians. It is the most beautiful, noble, most terrible and gentlest animal that adorns the earth. An hundred Gangaridians and an hundred unicorns would be sufficient to overthrow innumerable armies. About two ages past a king of India was mad enough to want to conquer this nation. He came attended with ten thousand elephants and a million of warriors. The unicorns pierced the elephants, as I have seen larks on your table spitted on skewers of gold. The warriors fell under the scymitars of the Gangaridians, like harvests of rice under the sickles of the people of the East. The king was taken prisoner, with above six hundred thousand men. They bathed him in the salutary waters of the Ganges, put him under the regimen of the country, which consists in living only on vegetables produced by nature with prodigality on purpose to nourish every living creature. Men fed by slaughter, and whose drink consists of strong liquors, have all an acrimonious adust blood, which renders them mad

mad in a thouſand different ways. Their principal madneſs is a furious deſire of ſhedding the blood of their fellow creatures, and devaſtating fertile plains, in order to reign over burying-grounds. Six whole months were ſpent in curing the king of India of his diſtemper. When the phyſicians were at laſt of opinion that his pulſe was more tranquil and regular, and his mind more compoſed, they gave a certificate thereof to the council of Gangaridia. This council having taken the advice of the unicorns, humanely diſmiſſed the king of India, his fooliſh court, and puſillanimous warriors. This leſſon rendered them wiſe, and ever ſince the Indians reſpect the Gangaridians, as ignorant perſons amongſt you deſirous of inſtruction, reſpect the Chaldean philoſophers, whom they cannot equal. "Apropos my dear bird (ſays the princeſs) have the Gangaridians any religion?"—"Have they any? madam, we aſſemble together to return God thanks every full moon; the men in a large temple of cedar, the women in another, for fear of inattention; the birds in a grove, the quadrupeds in a beautiful down. We return thanks to God, for all the benefits he has been pleaſed to beſtow on us. We have particularly parroquets, that preach to a miracle.

Such is the country of my dear Amazan, where I dwell myſelf; I have as much friendſhip for him, as you have love. If you would be ruled by me, we would ſet out together and return his viſit."

"Indeed my bird you make a very pretty propoſal," replied the princeſs ſmiling, who earneſtly longed to go this journey, and dared not own it. "I ſerve my friend, (ſays the bird) and, next to loving you, my greateſt happineſs, is to be of ſervice to you in your amour."

Formoſante no longer knew where ſhe was; ſhe thought herſelf tranſported out of earth. Every thing that ſhe had ſeen during this day, every thing that ſhe ſaw, every thing that ſhe heard, and eſpecially what ſhe felt in her heart, plunged her into an extacy which far ſurpaſſed what fortunate muſſulmen experience, when diſengaged from their terreſtial bonds, they ſee themſelves in the ninth heaven, in the arms of their Houries, ſurrounded with glory and celeſtial felicity.

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SECTION IV.

SHE paſſed the whole night in talking of Amazan. She called him her ſhepherd, and ever ſince the words ſhepherd and lover have been uſed as ſynonimous terms among moſt nations.

Sometimes ſhe aſked the bird, whether Amazan had had other miſtreſſes. It anſwered no, which gave her the higheſt pleaſure. Sometimes ſhe would enquire how he paſſed his life, and learnt with tranſport, that he employed it in doing good, in cultivating the arts, in diving into the ſecrets of nature, and in rendering his being perfect. Sometimes ſhe was deſirous of knowing whether the ſoul of her bird was of the ſame nature as that of her lover; why the bird had lived near twenty eight thouſand years, while her lover was only eighteen or nineteen years of age. She aſked an hundred ſuch queſtions, to which the bird replied with a diſcretion that gave a whet to her curioſity. At laſt, ſleep cloſed their eyes, and delivered Formoſante to the ſweet illuſion of dreams ſent by the gods, which ſometimes ſurpaſs even the reality, and which all the philoſophy of the Chaldeans cannot explain.

Formoſante did not wake till very late. It was very early with her when the king her father entered into her chamber. The bird received his majeſty with the utmoſt reſpect and politeneſs, hopped along before him, fluttered its wings, ſtretched out its neck, and returned to its place on the orange tree. The king ſat down on the ſide of his daughter's bed, whom her dreams had made look ſtill more handſome. His great beard approached this beauteous face, and after having kiſſed her twice, he ſpoke as follows:

"My dear daughter, you was not able to meet with an huſband yeſterday as I could have wiſhed, however you muſt have one; the ſafety of my empire requires it. I have conſulted the oracle, which you know never utters a falſehood, and which governs my whole conduct. It has commanded me to make you take a journey, you muſt travel"—"ah! to Gangaridia doubtleſs," ſays the princeſs; and in uttering theſe words, which eſcaped her, ſhe was ſenſible ſhe had been guilty of an overſight. The king who knew not a word of geography, aſked what ſhe meant by Gangaridia? She eaſily contrived an excuſe. The king told her that ſhe muſt go on a pilgrimage; that he had appointed her retinue, the preſident of the privy council, the

great

great almoner, a maid of honour, a phyſician, an apothecary, and her bird, with a ſufficient number of ſervants.

Formoſante, who had never been out of her father's palace, and who till the day of the three kings and Amazan, had led an inſipid life amidſt the etiquette of pomp and appearance of pleaſures, was raviſhed to think ſhe was to go on a pilgrimage. "Who knows, (ſaid ſhe, ſoftly in her heart,) but the gods may inſpire my dear Gangaridian with the deſire of going to this very chapel, and I may have the happineſs to ſee the pilgrim once more?" She thanked her father tenderly, telling him, "that ſhe had always a ſecret devotion for the ſaint to whom he propoſed to ſend her."

Belus gave his gueſts an excellent dinner; the company conſiſted of men only, people badly matched; kings, princes, miniſters, prelates, all jealous of each other; all weighing their words, all troubleſome to their neighbours, and to themſelves. The repaſt was dull, though they drank a great deal.

The princeſſes remained in their apartments, employed each about her departure. They dined in private in their own rooms. Formoſante afterwards went to walk in the gardens with her dear bird, which to amuſe her, flew from

tree to tree, displaying its fine tail and beautiful plumage.

The king of Egypt, who was heated with wine, not to say drunk, called to one of his pages for a bow and arrow. This prince was indeed the worst marksman in his whole kingdom. When he shot at a mark, the butt was the safest place to stand at. But the beautiful bird, flying as swift as the arrow, met its stroke, and fell bleeding into the arms of Formosante. The Egyptian laughing like a fool, returned to his place. The princess pierced heaven with her cries, burst into tears, and beat violently her face and breast. The bird dying, says in a low voice, "burn me, and do not fail to carry my cinders towards Arabia the happy, to the eastward of the antient city Aden or Eden, and expose them to the sun, on a little pile of cloves and cinamon." After having uttered these words, it expired. Formosante remained a long time in a swoon, and when she came to herself sobbed most bitterly. Her father sharing her grief, and venting imprecations against the king of Egypt, had no doubt but this adventure foreboded some sinister event. He went immediately to consult the oracle. The oracle replied: *Mixture of all, life and death, infidelity and constancy, loss and gain, calamities and happiness.*

happineſs. Neither he himſelf, nor his counſel could make any thing of this anſwer; but in ſhort, he was ſatisfied that he had fulfilled the duties of devotion.

His daughter in tears, while he conſulted the oracle, cauſed the funeral honours to be paid to the bird, which it had directed, and reſolved to carry its aſhes to Arabia, at the hazard of her life. It was burnt in an incombuſtible cloth, together with the orange tree on which it was uſed to perch: She gathered up its aſhes into a little vaſe of gold, ſet with carbuncles and diamonds, taken out of the lion's mouth. Inſtead of fulfilling this ſolemn duty, ſhe wiſhed ſhe could have burnt alive the deteſtable king of Egypt. In her fury ſhe commanded the two crocodiles, his two ſea-horſes, his two zebras, and his two rats to be killed, and his two mummies to be thrown into the Euphrates; if ſhe had been miſtreſs of his ox Apis, he would certainly have ſhared the ſame fate.

The king of Egypt enraged at this affront, departed immediately to haſten the march of his three hundred thouſand men. The king of India took his leave the ſame day, with a firm deſign to join his three hundred thouſand men to the Egyptian army. The king of Scythia marched off in the night with the princeſs Aldea, fully determined

termined to maintain her right to the throne, at the head of three hundred thousand Scythians, since she was descended from the eldest branch of the royal family of Babylon.

The fair Formosante set out at three o'clock in the morning with her caravan of pilgrims, flattering herself that she might find means to go to Arabia, in order to execute the dying commands of her bird, and that the justice of the immortal gods would restore to her her dear Amazan, without whom she could no longer live.

So that when the king of Babylon arose he found no body at all left. "How great festivals terminate! (said he,) what an astonishing void do they leave in the mind when the hurly-burly is over!" But he flew into a truly royal passion, when he learned that the princess Aldea was carried off. He gave orders to awake all his ministers, and to assemble his council. While they were getting ready to obey his summons, he did not fail consulting his oracle, but could obtain no other answer than these words, so celebrated since over the whole universe: *When we do not take care to marry young women, they get married themselves.*

Orders were immediately issued to march three hundred thousand men against the king of Scythia. Behold then the most terrible war kindled

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on all ſides, and produced by the moſt ſuperb feaſt that had been ever given on earth. Aſia was about to be made deſolate by four armies, each conſiſting of three hundred thouſand ſoldiers. It is evident, that the Trojan war, which filled the world with aſtoniſhment ſome ages after, was only children's play in compariſon of this; but then it ſhould be conſidered, that the quarrel of the Trojans was only about an old woman of a very looſe character, who had run away twice before, whilſt two young ladies and a bird were the occaſion of the preſent war.

The king of India waited for his army on the grand and magnificent road which then led in a ſtrait line from Babylon to Cachemire. The king of Scythia carried off the fair Aldea by the fine road which led to mount Immaus. All theſe roads have ſince diſappeared from bad adminiſtrations. The king of Egypt had marched to the weſtward, and coaſted along the little Mediterranean ſea, which the ignorant Hebrews have ſince called the great ſea.

With reſpect to the fair Formoſante, ſhe travelled the road to Baſſora, planted on each ſide with tall palm-trees, which furniſhed an eternal ſhade and fruits in every ſeaſon. The temple to which ſhe was going a pilgrimage, was

ſituated

ſituated in Baſſora. The ſaint to whom this temple was dedicated, was pretty nearly ſuch an one as was in after ages adored at Lampſacum. He not only procured huſbands for young women, but frequently alſo ſupplied the huſband's place. He was the moſt famous ſaint in all Aſia.

Formoſante did not care in the leaſt about the ſaint of Baſſora, ſhe invoked only her dear Gangaridian ſhepherd, her beautiful Amazan. She expected to embark at Baſſora and arrive at Arabia the Happy, in order to perform what her dying bird had requeſted.

On the third evening, ſhe had hardly entered an inn where her purveyors had already made proviſion for her reception, before ſhe heard that the king of Egypt was arrived alſo. Having learned from his ſpies the rout of the princeſs, he had immediately changed his plan, and had purſued her with a numerous retinue. He arrives, places centinels at all the doors, enters Formoſante's chamber, and ſays to her, "Madam, you are the very perſon I looked for; you paid me very little reſpect when I was at Babylon; it is but juſtice to puniſh the diſdainful and capricious; you ſhall if you pleaſe have the goodneſs to ſup with me this evening; you ſhall have no other bed than mine, and I will behave to you juſt as I pleaſe."

Formoſante

Formoſante clearly ſaw that ſhe was not the ſtrongeſt; ſhe knew that good ſenſe conſiſts in conforming to one's ſituation; ſhe formed the reſolution of delivering herſelf from the king of Egypt by an innocent trick; ſhe leered at him through the corner of her eye, which ſeveral ages ſince has been called ogling; and ſpoke to him thus, with a modeſty, a grace, a ſweetneſs, an embarraſsment, and a crowd of charms, which would have made a fool of the wiſeſt, and have blinded the moſt clear-ſighted of mankind.

"I acknowledge, Sir, that I always held down my head in your preſence, when you did the king my father the honour to pay him a viſit. I was afraid of my heart, I was afraid of my too open ſimplicity, I trembled leſt my father and your rivals ſhould perceive the preference I gave you, and which you ſo well deſerve. I can at preſent give way to my ſentiments in your favour. I ſwear by the ox Apis, which is what I reſpect moſt in the world next to you, that I am enchanted with your propoſitions. I have already ſupped with you along with the king my father; I ſhall alſo ſup here very well without his being of the party; all that I requeſt is, that you would permit your great almoner to ſpend the evening with

us;

us; he seemed to me at Babylon a very good companion; I have some excellent Chiras wine, I would fain have you both taste it. With respect to your second proposal, it is very engaging, but it is not fit for a young lady to mention; let it suffice to know that I regard you as the greatest of kings and most amiable of men."

This discourse turned the king of Egypt's head; he consented that his almoner should be of the party. "I have another favour to request (says the princess) that you would permit my apothecary to wait on me; young women are always subject to little disorders, such as vapours, palpitations of the heart, cholics, hysterics, &c. which require to be attended to in certain circumstances; in short, I have an absolute necessity for my apothecary, and I hope you will not refuse me this slight proof of your love."

"Madam, (replied the king of Egypt) though an apothecary has views directly opposite to mine, and the objects of his art are the very reverse of mine, I am too well bred to refuse you so just a request. I will give orders for his waiting on you before supper; I imagine you must be a little fatigued with your journey, and must have occasion for a chamber-maid; you may send for any one you chuse; I shall afterwards wait your commands

mands and your convenience." He retired; the apothecary and her chamber-maid, named Irla, arrived. The princeſs had an entire confidence in this girl; ſhe ordered her to ſend for ſix bottles of Chiras wine, to be drank at ſupper; and to give as much to each of the centinels who kept her officers under arreſt; ſhe then directed her apothecary to mix certain drugs, in all the wine, that would cauſe people to ſleep for four and twenty hours together, and which he always carried about him. She was punctually obeyed. The king returned with his great almoner in about half an hour: the ſupper was very cheerful; the king and the prieſt emptied the ſix bottles of wine, and owned there was not ſuch good wine in Egypt; the chamber-maid took care to make the ſervants drink of it who had waited at table. As for the princeſs, ſhe was very careful not to drink any herſelf, under pretence that her phyſician had preſcribed her a regimen. Every body was ſoon aſleep.

The almoner of the king of Egypt had the fineſt beard that any perſon of his condition poſſibly could have. Formoſante cut it off very cleverly; then ſowing it to a ribband, fixed it under her chin. She muffled herſelf up in the robes of the prieſt, put on all the marks of his dignity, and dreſſed Irla like a ſacriſtan of the

goddeſs

goddeſs Iſis; and with her urn and her jewels eſcaped from the inn, paſſing by the centinels who were faſt aſleep like their maſter. Her ſervant had taken care to provide horſes ready ſaddled. The princeſs could not take with her any of the officers of her retinue: they would have been ſtopped by the main guard.

Formoſante and Irla paſſed through hedges of ſoldiers, who taking the princeſs for the high prieſt, called her moſt reverend father in God, and begged her bleſſing. The two fugitives arrived in twenty four hours at Baſſora, before the king of Egypt awaked. They then quitted their diſguiſe, to prevent ſuſpicion. They hired a veſſel as ſoon as poſſible, to carry them through the ſtreights of Ormus to the beautiful ſhore of Eden in Arabia the Happy. This Eden was the place whoſe gardens were ſo renowned, that they were afterwards made the abode of the juſt; they were the model of the Eliſian fields, of the gardens of the Heſperides, and of thoſe of the fortunate iſlands; for in theſe hot climates men conceived no greater happineſs than ſhades and murmuring rills. To live eternally in heaven with the Supreme, or to walk in the garden of Paradiſe, was the ſame thing with men who always ſpeak without underſtanding their meaning, and who have ſcarcely yet neat ideas, or juſt expreſſions.

As

As ſoon as the princeſs arrived at this happy ſhore, her firſt care was to pay her dear bird the funeral honours it had requeſted of her. Her fair hands erected a little pile of cloves and cinnamon. How great was her ſurprize, when having ſcattered the aſhes of the bird on this pile, ſhe ſaw it take fire of itſelf. Every thing was ſoon conſumed. Inſtead of aſhes, appeared a large egg, out of which her bird aroſe more beautiful than ever. This was the moſt agreeable moment the princeſs had ever experienced in her life; but one other could happen that could equal it; that ſhe earneſtly wiſhed for, but did not expect.

"I ſee clearly (ſays ſhe to the bird) that you are the phenix which I have heard ſo much talk of. I am ready to expire with aſtoniſhment and joy. I did not believe at all in the reſurrection of the dead, but my happineſs has convinced me of it." "Reſurrection, madam, (ſays the bird) is the moſt ſimple thing in the world. It is no more ſurprizing to be born twice than once. All is reſurrection in this world: caterpillars change into butterflies; a nut planted in the ground becomes a tree. All animals buried in the earth revive in herbs and plants, and nouriſh other animals, a part of whoſe ſubſtance they ſoon become: all the particles that compoſe

bodies

bodies are changed into different beings. It is true, I am the only one which the all-powerful Oroſmades has favoured ſo far as to permit to revive in its own nature."

Formoſante, who, ſince the day ſhe firſt ſaw Amazan and the phenix, had paſſed her whole time in aſtoniſhment, ſays to it, "I eaſily conceive that the great Being has formed out of your aſhes a phenix extremely like you; but I own I do not clearly comprehend how you can be abſolutely the ſame perſon, and have the ſame ſoul. What became of your ſoul, while I carried you in my pocket, after your death?"

"Ah, my good madam, is it not as eaſy for the great Oroſmades to continue his action on a little ſpark of me, as to begin this action? He had granted me before ſentiment, memory and thought; he grants them to me ſtill: whether he has attached this favour to an atom of elementary fire concealed in me, or to the aſſemblage of my organs, ſignifies nothing at bottom; Phenixes and men will be always ignorant how this comes to paſs; but the greateſt favour that the Supreme Being has granted me, is his bringing me to life for you: oh that I could paſs the twenty eight thouſand years that I have ſtill to live till my next reſurrection, with you and my dear Amazan!"

My

"My phenix, (replied the princeſs) recollect that the firſt words you ſpoke to me at Babylon, which I ſhall never forget, flattered me with the hopes of ſeeing again this dear ſhepherd whom I adore; we muſt abſolutely go together to Gangaridia, and bring him back to Babylon."

"That is my intention (ſays the phenix) we have not a moment to loſe. We muſt go to find Amazan the ſhorteſt way, that is to ſay, through the air. Two griffins, who are my intimate friends, live in Arabia the Happy, only about one hundred and fifty miles off. I will write to them by a pidgeon, they will be here before night. In the mean time, we muſt procure a little commodious couch with drawers to contain proviſion for you. You will be entirely at your eaſe in this vehicle with your attendant. The two griffins are the moſt vigorous of their ſpecies; each will lay hold of one of the ends of this couch with his claws. But once more, the moments are precious." The bird immediately went with Formoſante to order a couch of an upholſterer of his acquaintance: it was ready in four hours. They filled the drawers with queen's cakes, biſcuits better than thoſe of Babylon, lemons, oranges, pine-apples, piſtachio nuts and wine of Eden, which

excells

excells Chiras wine, as much as that ſurpaſſes the wine of Surrenna.

The couch was equally light, commodious and ſtrong. The two griffins arrived in Eden at the time appointed; Formoſante and Irla ſeated themſelves in the carriage. The two griffins flew away with it as if it had been a feather. The phenix ſometimes flew after, and ſometimes perched on the back of it. The two griffins ſailed towards the Ganges with the rapidity of an arrow that cuts the air. They ſtopped only a few moments in the night to refreſh themſelves and their two carriers.

They at laſt arrived at Gangaridia. The heart of the princeſs beat with hope, love, and joy. The Phenix ſtopped the carriage at the houſe of Amazan, and enquired for him; but he had been gone out three hours, and nobody knew where.

No words are capable, not even in the language of the Gangaridians, of expreſſing the deſpair that overwhelmed Formoſante. "Alas! behold what I feared (ſays the phenix); the three hours that you paſſed in the inn with this ſorry king of Egypt, have perhaps deprived you for ever of the happineſs of your life; I am very much afraid that we have loſt Amazan beyond recovery.

He

He then enquired of the ſervants, whether they might not pay their reſpects to his mother? They anſwered, that her huſband died the evening before, and that ſhe ſaw nobody. The phenix, who was intimately acquainted with the family, did not fail to invite the princeſs of Babylon into a parlour, the ſides of which were wainſcotted with orange-wood ornamented with fillets of ivory; ſhepherds and ſhepherdeſſes, in long white dreſſes trimmed with ſky-colour, ſerved up, in an hundred diſhes of white china, an hundred ſorts of delicious meſſes, among which was ſeen no diſguiſed carcaſe; the entertainment conſiſted of rice, ſago, vermicelli, macaroni, omelets, cuſtards, cheeſecakes, paſtry of all kinds, garden-ſtuff, and fruits of a perfumed and exquiſite flavour, of which we have no idea in other climates; with a profuſion of cool refreſhing liquors ſuperior to the beſt wines.

While the princeſs eat reclined on a bed of roſes, four peacocks, fortunately dumb, fanned her with their brilliant wings; two hundred birds, an hundred ſhepherds and an hundred ſhepherdeſſes entertained her with a concert of vocal muſic; nightingales, gold-finches, linnets, and chaffinches ſung the treble with the ſhepherdeſſes; the ſhepherds performed the tenor and baſs; it was in every reſpect charming and

ſimple nature. The princeſs acknowledged, that though there was more magnificence at Babylon, nature was a thouſand times more agreeable in Gangaridia; but while they entertained her with this ſo conſoling and voluptuous muſic, ſhe melted into tears, and ſaid to young Irla her companion, "Theſe ſhepherds and ſhepherdeſſes, theſe nightingales and goldfinches make love, but I, miſerable wretch, am deſpiſed by the Gangaridian hero, the worthy object of my moſt tender and moſt impatient deſires."

During the collation, while ſhe admired and wept, the phenix ſaid to the mother of Amazan, "Madam, you cannot diſpenſe with ſeeing the princeſs of Babylon; you know———." "I know all (replied ſhe) even her adventure in the inn with the king of Egypt on the road to Baſſora; a blackbird told me the whole affair this morning, and this cruel black-bird is the cauſe that my ſon has loſt his ſenſes, and has quitted his father's houſe." "You did not know then that the princeſs had brought me to life again?" "No, my dear child, I learned from the blackbird that you was dead, and I was inconſolable for your death. I was ſo afflicted at this loſs, the death of my huſband, and the departure of my ſon, that I refuſed to ſee company: but

ſince

ſince the princeſs of Babylon does me the honour to pay me a viſit, deſire her to walk in directly; I have things of the utmoſt conſequence to impart to her, and would have you be preſent." She immediately went into another apartment to meet the princeſs. She walked with ſome difficulty, being an old lady about three hundred years of age; but ſhe had ſtill the remains of a very fine face; and it might be plainly ſeen, that ſhe muſt have been charming at about two hundred and thirty or forty years. She received Formoſante in a very genteel and reſpectful manner, with a mixed air of concern and grief, which made a lively impreſſion on the princeſs.

Formoſante firſt paid her compliments of condolance on the death of her huſband. "Alas! (ſaid the widow) you are more concerned in my loſs than you imagine." "I am affected with it, to be ſure, (ſays Formoſante) he was the father of ——" At theſe words ſhe burſt into tears. "I came here for him only, through ſo many dangers: for him I quitted my father and the moſt ſplendid court in the univerſe. I have been run away with by a king of Egypt, whom I deteſt. Having made my eſcape from this raviſher; I have traverſed the air to viſit

him I love; I arrive, and he flies me!" Tears and ſobs prevented her from ſaying more.

The mother then ſaid, "Madam, when the king of Egypt carried you off by force, when you ſupped with him at an inn on the road to Baſſora; when your fair hands poured out a tumbler of Chiras wine for him, do you recollect ſeeing a black-bird fly about the room?" "Yes, indeed, you recall it to my memory, I forgot this circumſtance; but, upon recollection, I remember that when the king of Egypt roſe up from table to give me a kiſs, the black-bird flew out of the window, with a loud ſhriek, and never appeared more."

"Alas, Madam! (replied the mother of Amazan) this very circumſtance is the cauſe of our misfortunes: my ſon had ſent this black-bird to acquaint him with the ſtate of your health, and with what paſſed at Babylon; he expected to return ſoon to throw himſelf at your feet, and devote the reſt of his life to your ſervice. You know not to what exceſs he adores you. All the Gangaridians are amorous and faithful; but my ſon is the moſt paſſionate and conſtant of them all. The black-bird found you in an inn; you was drinking very merrily with the king of Egypt, and a ſorry prieſt; he

ſaw

saw you kiss tenderly this monarch who had killed the phenix, and for whom my son has an invincible aversion. The black-bird, at this sight, felt a just indignation; flew away cursing your fatal love; returned home this morning, and told all; but, merciful heavens, at what a time! at the very time when my son bewailed the death of his father, and of his phenix; at the very time that he learned from me that he was your cousin-german!"

"Oh heavens! my cousin! Madam, is it possible? by what means? how? what! that I should be so far happy, and at the same time unfortunate enough to have offended him!

"My son is your cousin, I tell you, (replied the mother), and I am going to give you a proof of it; but though in you I discover a relation you deprive me of my son; he will not be able to survive the anguish of mind he feels on account of the kiss you gave the king of Egypt."

"Ah, aunt, (cried Formosante) I swear by him, and the all-powerful Oromades, that this fatal kiss, far from being criminal, was the strongest proof of love that I could possibly give your son. I disobeyed my father for his sake: for him I have travelled from the river Euphrates to the Ganges. Falling into the hands of the unworthy Pharaoh of Egypt, I could not make

my escape, except by deceiving him. I call to witness the ashes and soul of the phenix, which were then in my pocket; he can do me justice. But how can your son, born on the banks of the Ganges, be my cousin, whose family has reigned on the borders of the Euphrates so many ages?"

"You know, (says the venerable Gangaridian) that your great uncle Aldeus was king of Babylon, and was dethroned by the father of Belus——Yes, madam,——you know that his son Aldeus had a daughter, the princess Aldea, who was educated along with you. This prince being persecuted by your father, sought refuge in our happy country, under a different name; he was my husband; I had by him the young prince Aldeus Amazan, the most beautiful, the strongest, the most valiant and virtuous, and at present the most out of his senses of all mankind. He went to the festival of Babylon, attracted by the fame of your beauty: ever since that time he adores you, and perhaps I shall never more see my dear son."

She then set forth to the princess all the titles of the house of Aldeus; Formosante hardly deigned to pay the least regard to them. "Ah! madam, (says she) do we examine what we wish? my heart implicitly believes you. But where is Aldeus Amazan? where is my relation, my lover,

my

my king? where is my life? what road has he taken? I will go and ſeek him in all the globes that the Eternal has formed, and of which he is the greateſt ornament. I will mount into the ſtar Canope, into Sheath, into Aldebaran, I will haſte and convince him of my love and innocence.

The phenix cleared the princeſs of the crime of which the blackbird had accuſed her, of having from love given a kiſs to the king of Egypt; but it was neceſſary to undeceive and recall Amazan. Birds were ſent every road, unicorns into all parts of the country; at laſt news arrived that Amazan had taken the road of China. "Very well (cried the princeſs) let us ſet out for China, the journey is not long, I hope to bring your ſon back with me in fifteen days at fartheſt. At theſe words, what tears of tenderneſs did the Gangaridian mother and the princeſs of Babylon ſhed! What embraces, what effuſions of heart.

The phenix ordered immediately a chariot with ſix unicorns. The mother furniſhed two hundred horſemen, and made her niece a preſent of ſome thouſands of the fineſt diamonds of the country. The phenix grieved at the miſchief which the indiſcretion of the blackbird had cauſed, iſſued an order for all blackbirds to quit

the country; and, since this time, there have been no blackbirds on the borders of the Ganges.

SECTION V.

THE unicorns, in less than eight days, arrived with Formosante, Irla, and the phenix, at Cambalu, the capital of China. It was a much larger city than Babylon, and its magnificence was quite of a different kind. These new objects, these new manners would have amused Formosante, if her thoughts had not been entirely employed on her dear Amazan.

As soon as the emperor of China was acquainted with the arrival of the princess of Babylon at the gates of the city, he dispatched four thousand mandarins in their proper robes; who all prostrated themselves before her, and presented each a compliment wrote in golden letters, on a piece of purple silk. Formosante told them, that if she was mistress of four thousand tongues, she would not fail to answer each mandarin immediately, but that, having only one, she begged they would accept her thanks in general.

They conducted her respectfully to the emperor; he was the most just, most polite, and wisest monarch

monarch on earth. He it was who firſt cultivated a little field with his imperial hands, in order to render agriculture reſpected by his people. He firſt eſtabliſhed prizes for virtue. The laws every where elſe were ſhamefully confined to the puniſhment of crimes. This emperor had juſt expelled from his dominions a troop of foreign bonzes who came from the fartheſt parts of the weſt, with the ridiculous intention to force all China to think as they did, and who, under pretence of preaching truths, had already acquired riches and honour. When he expelled them, he made the following ſpeech, which is regiſtered among the annals of the empire:

"You might do here as much miſchief as "you have done elſewhere: you have travelled "here to preach perſecution to a nation the moſt "averſe to perſecution of any in the whole uni-"verſe. I ſend you away that I may not here-"after be forced to puniſh you. You ſhall be "honourably conducted to the frontiers of my "empire, and ſhall be furniſhed with every "thing neceſſary to enable you to return to "your own country. Go in peace, if you "can be peaceable, and never return more."

The princeſs of Babylon learned with pleaſure this ſentence, and this diſcourſe; ſhe was thereby more certain of a favourable reception

at court, since she was very far from being a favourer of persecution. The emperor of China dined with him tête a tête, and had the politeness to banish all ceremony; she presented the phenix to him, who was very much caressed by the emperor, and perched upon his chair. Formosante, after dinner, acquainted him with the occasion of her journey, and requested of him to command a search to be made in Cambalu for the handsome Amazan, of whose history she informed him, without concealing the fatal passion this young hero had kindled in her breast. "The person you speak of, this amiable Amazan, has done me the pleasure to visit my court; I am enchanted with him; it is true, he is in the most profound affliction; but it only serves to make him the more agreeable; not one of my favourites has more wit; no mandarine of the gown has more extensive knowledge; no mandarine of the sword a more martial and heroic air; his extreme youth adds a further value to all his talents: if I was unfortunate enough, enough abandoned by Tien and Changti to wish myself a conqueror, I would entreat Amazan to take the command of my armies, and I should be certain of triumphing over the whole universe. It is a great pity that his excessive grief sometimes disorders his mind."

"Ah.

"Ah! sir (says Formosante, with a passionate air, with a mixture of sorrow and reproach) why did not you invite him to dinner with us? I shall expire; send for him immediately." "Madam, he set out this morning, and did not tell what country he was going to." Formosante turned about to the phenix, and said, "Phenix, did you ever see a more unfortunate girl than me? But, sir (continued she) what can be the reason of his quitting so polite a court as yours in such an abrupt manner, a court in which, in my opinion, a person would wish to pass the remainder of his days?"

"The cause, madam, was this: One of the most amiable princesses of the blood, fell in love with him, and appointed to meet him in her chamber at noon; he set out this morning at break of day, and left this letter behind him, which has cost my relation a flood of tears."

"Fair princess of the royal blood of China, "you merit an heart that has been yours only; I "have sworn to the immortal gods never to love "any other than Formosante, princess of Baby- "lon, and to set her an example of self-denial; "she has had the misfortune to yield to a worth- "less king of Egypt: I am the most unhappy "of mankind; I have lost my father, the phe-

"nix, and all hopes of being loved by Formo-
"ſante; I have left my afflicted mother and my
"country, unable to live a moment in the place
"where I learned that Formoſante loved ano-
"ther; I have ſworn to traverſe the earth, and
"to be faithful. You would deſpiſe, and the
"gods would puniſh me if I violated my oath;
"chooſe another lover, madam, and be as
"faithful as me."

"Ah, give me this aſtoniſhing letter (ſays the beautiful Formoſante) it will be my conſolation; I am happy in my misfortune. Amazan loves me. Amazan renounces for me the poſſeſſion of a princeſs of China; he was the only perſon on earth capable of gaining ſuch a victory; he ſets me a great example; the phenix knows, that I have no need of it; it is a very cruel caſe to be deprived of one's lover on account of the moſt innocent kiſſes given out of pure fidelity: but where is he gone? what road has he taken? deign to acquaint me, and I ſet out."

The emperor of China anſwered, that, according to the reports which he had received, her lover had taken the rout of Scythia. Directly the unicorns were put to, and the princeſs, after the moſt tender compliments, took leave of the emperor, with the phenix, her waiting woman Irla, and all her retinue.

As

As soon as she arrived in Scythia, she saw more than ever how much men and governments vary, and ever will vary, till some nation, more enlightened than the rest, enlightens them one after another, after a thousand ages of darkness; or some heroic souls start up in barbarous climates, who have the fortitude and perseverance to change brutes into men. No cities in Scythia, consequently no polite arts; vast meadows only were to be seen, and whole nations living in tents and waggons. This sight impressed terror. Formosante enquired in which tent or waggon the king lived? She was told, that about eight days before, he had marched at the head of three hundred thousand horse to meet the king of Babylon, whose niece, the fair Aldea, he had ran away with. "Ran away with my cousin! (cried Formosante) I did not expect this new adventure: what! my cousin, whose utmost happiness was to pay her court to me, a queen, and I myself not yet married!" She desired to be conducted directly to the queen's tent.

Their unexpected meeting in this remote climate; the extraordinary circumstances which they had mutually to disclose, rendered their interview charming, and made them forget that they had never loved one other; they saw each other

other with transport; a sweet illusion supplied the place of real tenderness; they embraced with tears; and even behaved with cordiality and sincerity, because the interview was not in a palace.

Aldea presented her cousin with some very curious fables, who, in return, made her a present of diamonds. They discoursed of the war which the two kings had undertaken; they deplored the condition of men whom monarchs send, through caprice, to murder each other, for differences which two honest people might settle in an hour; but they particularly talked about the handsome stranger, the conqueror of lions, the giver of the biggest diamonds in the universe, the possessor of the phenix, become the most wretched of mankind, through the false information of a blackbird. "He is my brother (said Aldea);" "He is my lover (exclaimed Formosante); you have seen him doubtless, he is perhaps still here; for, cousin, he knows that he is your brother; he would not surely leave you abruptly, as he left the king of China."

"Yes, I have seen him (replied Aldea) he passed four whole days with me. Ah! cousin, how greatly is my brother to be pitied! a false tale has absolutely rendered him mad; he runs about

about the world without knowing where he goes. He has puſhed his madneſs ſo far as to refuſe the favours of the moſt beautiful Scythian in all Scythia. He departed yeſterday, after writing a letter to her, which has thrown her into a ſtate of diſtraction. As for him, he is gone to Cimmeria." "Thank God (cried Formoſante), another refuſal in my favour! my happineſs has exceeded my moſt ſanguine hopes, as my misfortunes have ſurpaſſed my utmoſt fears. Give me this charming letter, that I may ſet out, that I may follow him with my hands full of his ſacrifices. Adieu, couſin! Amaſan is in Cimmeria, I fly thither."

Aldea thought the princeſs her couſin more diſtracted than her brother Amaſan. But, as ſhe had felt herſelf the attacks of this epidemic diſtemper, as ſhe had quitted the delights and magnificence of Babylon for the king of Scythia, as women always intereſt themſelves in the follies of which love is the cauſe, ſhe really pitied Formoſante, wiſhed her a happy journey, and promiſed to aſſiſt her paſſion, if ſhe ſhould be happy enough ever to ſee her brother again.

SECTION

SECTION VI.

THE princess of Babylon, and the phenix soon arrived at the empire of the Cimmerians, much less populous indeed than China, but twice as large, formerly like Scythia, but lately become as flourishing as the kingdoms which boast of instructing other states.

After some days journey, they entered a very large city, which the reigning empress had embellished, but did not reside therein herself; she was then travelling from the European frontiers of her dominions to those of Asia, to view the different provinces herself, that she might form a judgment of the grievances, and apply proper remedies, encrease the advantages, and sow instruction.

One of the principal officers of this antient capital, being acquainted with the arrival of the Babylonian and the phenix, made the utmost expedition to pay his respects to the princess, and the customary honours; very certain, that his mistress, the most polite and magnificent of sovereigns, would be well pleased at his having received so noble a princess with the same honours that she would have lavished on her herself.

Formosante

Formoſante was lodged in the palace, from before which the guards diſperſed the importunate rabble; and was elegantly entertained. The Cimmerian lord, who was a great naturaliſt diſcourſed a good deal with the phenix, while the princeſs retired to her own apartment. The phenix owned to him that he had formerly been in Cimmeria, and that he now did not know the country again. How, (ſaid the phenix,) has it been poſſible to effect ſuch a prodigious change in ſo ſhort a time? It is not three hundred years ſince I here ſaw ſavage nature in all its horror, I at preſent find the arts, ſplendor, glory, and politeneſs. One ſingle man began this great work, (anſwered the Cimmerian,) a woman has brought it to perfection, a woman has been a better legiſlatrix than Iſis of the Egyptians, or Ceres of the Greeks. The genius of moſt legiſlators has been contracted and deſpotic, which has confined their views to the countries which they governed: each has conſidered his own nation as the only one on earth: or as if it ought to be an enemy to the reſt of the world. They have formed inſtitutions for this nation only, introduced cuſtoms for it alone, and eſtabliſhed a religion for this nation only. Thus it is, that the Egyptians ſo famous for their pyramids, have beſotted and

diſhonoured

diſhonoured themſelves through their barbarous ſuperſtitions. They think other nations prophane, they hold no communication with them, and except the court, which ſometimes raiſes itſelf above vulgar prejudices, not a ſingle Egyptian would eat out of a plate that a ſtranger had made uſe of. Their prieſts are cruel and abſurd. It would be better to have no laws, and to liſten only to the voice of nature, which has engraved on our hearts the marks of juſtice and injuſtice, than to ſubject ſociety to ſuch unfociable laws.

Our empreſs embraces plans entirely oppoſite; ſhe conſiders her vaſt dominions on which all the meridians join, as correſponding to all the nations which inhabit theſe different meridians. The chief of her laws has been a toleration of all religions, and compaſſion for all errors. Her exalted genius is ſenſible that though the forms of worſhip are different, morality is every where the ſame; through this principle ſhe has connected her nation to all the nations in the world, and the Cimmerians conſider the Scandinavians and Chineſe as their brethren. She has done more; ſhe has uſed her endeavours that this precious toleration, the firſt tie of mankind, ſhould be eſtabliſhed among her neighbours; thus ſhe has deſerved the title of mother of her country,

country, and will have that of benefactress of mankind if she perseveres.

Before her, those unhappily possessed of power, sent troops of murderers to ravish from unknown nations, and sprinkle with their blood the inheritances of their ancestors; these assassins were called heroes; their rapine was called glory. Our sovereign's glory is of another kind; she makes armies march to procure peace, to prevent men from doing mischief to each other, to force them to support each other, and her standards have been those of public concord.

The phenix, enchanted with the discourse of this lord, said to him, sir, I have lived twenty seven thousand nine hundred years and six months; I have never yet seen any thing to be compared with what you relate to me. He enquired after his friend Amazan; the Chimerian gave him the same account that the princess had received from the Chinese and Scythians. Amazan fled from all the courts which he visited, as soon as a lady appointed him a rendezvous, which he feared might prove fatal to his virtue. The phenix soon acquainted Formolante with this new instance of fidelity in Amazan, a fidelity the more astonishing, as he could not possibly suspect it would ever come to the knowledge of his princess.

He

He was set out for Scandinavia. In these climates, new sights struck his eyes: here royalty and liberty subsisted together by an agreement which seemed impossible in other states: the peasants had a share in the legislative power, as well as the grandees of the kingdom, and a young prince gave the greatest hopes of his being worthy to rule a free nation. There was something more strange; the only king on earth who was despotic by law, through a formal contract with his people, was at the same time the youngest and most just of kings.

In Sarmatia Amazan saw a philosopher on the throne; he might be called the king of anarchy, for he was the head of an hundred thousand petty kings, of whom a single one could annul the resolutions of all the rest. Rome had not more difficulty to restrain the winds that are continually contending with each other, than this monarch to conciliate minds: he was a pilot surrounded with an eternal storm, and yet the vessel did not founder, for this prince was an excellent pilot.

In journeying through these countries so different from his own, Amazan constantly refused all the intrigues that offered, always distracted at the kiss which Formosante gave the king of Egypt, ever firm in his inconceivable resolution

to ſet Formoſante an example of a matchleſs and unſhaken conſtancy.

The princeſs of Babylon with the phenix followed him every where cloſe at his heels, and ſeldom miſſed of him by above a day or two, without the one being tired of running away, or the other of purſuing.

They traverſed thus all Germany; they admired the progreſs that reaſon and philoſophy made in the north; there all the princes were learned, all authoriſed the liberty of thinking; their education had not been entruſted to men who had an intereſt in deceiving them, or were deceived themſelves; they had been educated in the knowledge of univerſal morality, and had learned to deſpiſe ſuperſtition of every kind; in all theſe ſtates a ſenſeleſs cuſtom had been baniſhed which enervates and depopulates ſeveral ſouthern countries; this cuſtom conſiſted in burying alive in vaſt dungeons an infinite number of both ſexes eternally ſeparated from each other, and in making them ſwear never to have the leaſt communication together.

This exceſs of madneſs having been in eſteem for ages, had depopulated the earth as much as the moſt cruel wars.

The princes of the north had at laſt comprehended, that if they would have a fine breed of horſes,

horſes, they ought not to ſeparate the ſtrongeſt horſes from the mares. They had deſtroyed alſo errors equally abſurd and not leſs pernicious. At length men dared to make uſe of their reaſon in theſe vaſt countries, while elſewhere their rulers ſtill think that they cannot be governed unleſs they are kept feeble and in ignorance.

SECTION VII.

AMazan arrived in Holland; his heart experienced a delightful ſatisfaction in his chagrin, to find there ſome ſlight reſemblance of the country of the happy Gangaridians; liberty, equality, property, plenty, toleration; but the ladies of the country were ſo cold, that not one of them made him advances as the ladies had done every where elſe, ſo that he met with no difficulties to reſiſt. If he had choſe to attack theſe ladies, he might have ſucceeded with them all, one after another, without being loved by any; but he was very far from thinking of ſuch conqueſts.

Formoſante was very near overtaking him in this inſipid nation; ſhe miſſed of him but by a moment.

Amazan

Amazan had heard such prodigious encomiums in Holland of a certain island called Albion, that he determined to embark himself and his unicorns on board a vessel, which by a favourable easterly wind arrived in four hours at one of the ports of this kingdom, more celebrated than Tyre or the Atlantic isle.

The fair Formosante, who had followed him to the borders of the Dwina, the Vistula, the Elbe and the Weser, arrived at last at the mouth of the Rhine, which then emptied its rapid waters into the German sea.

She learned that her dear lover had just sailed for Albion; she fancied that she saw his vessel; she shouted with joy, at which all the Dutch ladies were vastly surprised, having no idea that a young man could occasion so much pleasure: and, with respect to the phenix, they set no great value on it, because they judged its feathers, in all probability, would not sell so well as those of geese, ducks, and other water-fowls. The princess of Babylon hired or freighted two vessels to transport her and her retinue into this blessed island, which was about to possess the only object of all her wishes, the soul of her life, the god of her heart.

An unlucky westerly wind suddenly arose, at the very instant when the faithful and unhappy

Amazan

Amazan landed in Albion, which prevented the ſhips of the princeſs of Babylon from ſailing. Formoſante was ſeized with a moſt violent oppreſſion of the heart, a moſt exceſſive grief, and a moſt profound melancholy; in the height of her diſtreſs ſhe reſolved to go to bed, till the wind ſhould change; but the ſtorm continued eight days with the utmoſt violence. The princeſs, during this age of eight days, made Irla read romances to her; not becauſe theſe books were compoſed by the Dutch; but being the factors of the univerſe, they ſold the genius and wit of other nations, as well as their produce. The princeſs bought at Michael Ray's all the tales that had been wrote by the Auſonians and Welchi, the ſale of which had been wiſely forbidden among thoſe nations, in order to enrich the Dutch; ſhe was in hopes of finding ſomething in theſe hiſtories that reſembled her own adventures, and might lull her grief. Irla read, the phenix gave its opinion, and the princeſs met with nothing in the Fortunate Country Maid, in Tanzai and Neadarne, in the Sopha, nor in the hiſtory of the Four Facardins, that had the leaſt relation to her adventures; ſhe interrupted Irla's reading every moment, to enquire whether the wind was changed.

SECTION

SECTION VIII.

IN the mean while Amazan was already on the road towards the capital of Albion, in his carriage drawn by ſix unicorns, his whole thoughts bent on his princeſs: he perceived a handſome poſt chaiſe overturned in a ditch: the ſervants were gone to procure aſſiſtance: the maſter remained quietly in his carriage, without ſhewing the leaſt impatience, and amuſed himſelf with ſmoaking; for it was cuſtomary then to ſmoke; his name was my lord What-then.

Amazan haſtily alighted from his carriage in order to lend him aſſiſtance; he by himſelf raiſed up the carriage, ſo ſuperior was his ſtrength to that of other men. My lord What-then contented himſelf with ſaying, "Upon my word, a very ſtrong fellow." The neighbouring country fellows who came to his lordſhip's aſſiſtance, were angry that they had been ſent for without being wanted, and complained of it to the ſtranger; they threatened him, called him outlandiſh dog, and offered to fight him.

Amazan laid hold of two of the moſt abuſive with each hand, and threw them above twenty

paces off; the reſt pulled off their hats, begged his pardon, and aſked for ſomething to drink: he gave them more money than they had ever ſeen before. My lord What-then ſaid, "Sir, I eſteem you, come and dine with me at my country-houſe, which is only about three miles off;" and ſtepped into Amazan's carriage, his own being greatly damaged by the accident.

After a quarter of an hour's ſilence, his lordſhip looking ſtedfaſtly at Amazan, ſaid, "How do you do?" and afterwards added, "You have ſix pretty unicorns there," and reſumed ſmoaking.

The traveller told him, that the unicorns were at his ſervice, that he came with them from the country of the Gangaridians, and took occaſion to mention the affair of the princeſs of Babylon, and the fatal kiſs that ſhe had given the king of Egypt; to which the other returned no anſwer, not caring whether there was a king of Egypt or a princeſs of Babylon in the world. He remained without ſpeaking another quarter of an hour; at the end of which he again aſked his companion how he did, and whether the Gangaridians eat good roaſt beef. The traveller replied, with his uſual politeneſs, that they did not eat their brethren on the banks of the Ganges. He explained to his lordſhip the ſyſ-

tem

tem which, many ages after, was adopted by Pythagoras, Porphyrius and Iamblicus. During which, my lord fell asleep, and made only one sound nap of it till he arrived at his seat.

He had a young handsome wife, on whom nature had bestowed as much sensibility as her husband possessed indifference. Several English noblemen were come to dine with her. The company consisted of all kinds of characters; for the country having almost always been governed by strangers, the families that came with these princes, had all brought with them their different manners. Some were very amiable people, others persons of very extraordinary genius, and some profoundly learned.

The beautiful mistress of the family did not conceal, by a disdainful carriage and an affected silence, the barrenness of her ideas, and the humiliating perplexity of having nothing to say: no woman could be more engaging. She received Amazan with her natural politeness and obliging behaviour. The extreme beauty of this young stranger, and the sudden comparison she made between him and her husband, sensibly affected her the very first moment.

Dinner came on table. She made Amazan sit next her, and helped him to puddings of every kind, having learned from him that the

Gangaridians eat nothing which had received from heaven the celeſtial gift of life. His beauty, ſtrength, the manners of the Gangaridians, the progreſs of arts, religion and government, were the topics of a converſation as agreeable as inſtructive, during the repaſt, which laſted till night, and during which my lord What-then drank a great deal, and ſaid nothing.

After dinner, while my lady made tea, and devoured the youth with her eyes, he entered into diſcourſe with a member of parliament; for every body knows, that even in thoſe times there was a parliament which was called Wittenagemot, which ſignifies an aſſembly of perſons of genius. Amazan informed himſelf of the conſtitution, manners, laws, ſtrength, cuſtoms and arts that rendered this country ſo commendable, which this gentleman acquainted him with in the following terms:

"We went naked a long while, though this climate is not hot. We were a long time treated as ſlaves by a nation that came from the ancient land of Saturn, watered by the river Tiber. But we brought on ourſelves much greater evils than we experienced from our firſt conquerors. One of our kings carried his baſeneſs ſo far as to declare himſelf the ſubject of a prieſt who dwelt

alſo

alſo on the banks of the Tiber, called the Old Man of the Seven Hills: it has long been the deſtiny of theſe Seven Hills to rule over the greateſt part of Europe, inhabited then by brutes.

After theſe abject times, followed ages of ferocity and anarchy. Our country, more tempeſtuous than the ſea that ſurrounds it, was pillaged and embrued with blood through our diſcords; ſeveral kings periſhed by violent deaths; above an hundred princes of the blood loſt their lives on the ſcaffold. The hearts of their adherents were torn out and thrown in their faces. It was the province of the executioner to write the hiſtory of our iſland, ſince he was the perſon who had the principal ſhare in our tranſactions.

It is not long ſince, that, to complete the ſcene of horror, ſome people wearing black cloaks, and others, who put a white ſhirt over their jackets, having been bitten by mad dogs, communicated their madneſs to the whole nation. All were either murderers or murdered, executioners or executed, plunderers or ſlaves, in the cauſe of heaven, and by ſeeking the Lord.

Who would believe that, from this frightful abyſs, from this chaos of diſſentions, crimes, ignorance and fanaticiſm, the moſt perfect go-

vernment, that is perhaps at preſent in the whole world, has reſulted. An honoured and rich king, all-powerful to do good, unable to do ill, preſides over a free, warlike, commercial and enlightened nation. The nobles, on one part, and the repreſentatives of the people on the other, ſhare the legiſlative power with the monarch.

We have ſeen, by a ſingular fatality, diſorders, civil wars, anarchy, and poverty deſolate the country, when the monarch has aimed at arbitrary power. Tranquility, riches, and public felicity have reigned among us, when our kings have been ſenſible that they were not abſolute. All was diſorder when we have entered into diſputes about unintelligible matters: every thing has gone right when we have had the ſenſe to deſpiſe them. Our victorious fleets extend our glory to the moſt remote parts of the world; and the laws are the ſafeguard of our fortunes; a judge can never interpret them arbitrarily; never pronounce a decree that is not founded on law. We ſhould puniſh as an aſſaſſin a judge who preſumed to condemn a ſubject without a public trial, and confronting him with the witneſſes who accuſe him, and declaring the law by which he ſtands convicted.

It is true, we have always two parties amongſt us, which are continually intriguing and writing againſt each other; but they always unite together when there is occaſion to take up arms in order to defend our country and our liberties. Theſe two parties watch over each other; they mutually prevent each other from violating the ſacred depoſit of the laws; they hate each other, but they love the ſtate; they are jealous lovers, who, in emulation of one another, ſerve the ſame miſtreſs.

From the ſame fund of underſtanding, that we have diſcovered and maintained the rights of human nature, we have carried the ſciences to the higheſt pitch they poſſibly can arrive at among mankind. Your Egyptians who paſs for ſuch great mechanics, your Indians who have been thought ſuch great philoſophers, your Babylonians who boaſt of having ſtudied aſtronomy four hundred and thirty thouſand years; the Greeks, who have wrote ſo many ſentences, and ſo little matter, hardly know any thing in compariſon with the leaſt of our ſcholars who have ſtudied the diſcoveries of our great maſters. We have dived into more of the ſecrets of nature, in the ſpace of an hundred years, than mankind had diſcovered in a multitude of ages.

This is the real ſtate of our preſent condition; I have neither concealed the good nor the bad, neither our ſhame nor our glory; and have exaggerated nothing.

Amazan, at this diſcourſe, felt an earneſt deſire to inſtruct himſelf in theſe ſublime ſciences; and if his paſſion for the princeſs of Babylon, filial reſpect for his mother, whom he had quitted, and love of his country, had not ſpoke loudly to his tortured heart, he would have wiſhed to paſs his life in the iſle of Albion. But this unfortunate kiſs that his princeſs gave the king of Egypt, had deprived him of that tranquility of mind neceſſary for the ſtudy of the ſublime ſciences.

"I acknowledge (ſays he) that, having impoſed on myſelf a law to roam about the world and avoid myſelf, I am extremely deſirous of ſeeing this antient country of Saturn, this nation that inhabits the banks of the Tyber and the Seven Hills, to whom Albion was ſubject heretofore; it muſt certainly be the firſt nation on earth." "I adviſe you to take this journey (replied the Albionian) if you have the leaſt inclination for muſic or painting. We frequently travel ourſelves for amuſement to the Seven Mountains. But you will be aſtoniſhed to ſee the deſcendants of our conquerors."

This

This converſation held a conſiderable time. Though the charming Amazan was a little touched in his head, he ſpoke ſo agreeably, his voice was ſo pathetic, his appearance ſo noble, and his carriage ſo genteel, that the miſtreſs of the family could not help entering into a tête a tête converſation with him in her turn. She ſqueezed his hand tenderly whilſt talking to him, and gave him ſuch looks as kindled deſires in his ſoul. She kept him to ſupper, and inſiſted on his ſtaying all night. Each moment, every word, every look increaſed her paſſion. As ſoon as the company was gone, ſhe wrote him a little billet doux, not doubting but he would come to court her in her bed, as my lord *What-then* ſlept in a ſeparate apartment. Amazan had again the courage to reſiſt; ſo many miraculous effects does a grain of folly produce in a noble mind deeply wounded.

Amazan, as uſual, made the lady a very reſpectful anſwer; in which he repreſented to her the ſacredneſs of his oath, and the ſtrict obligation he had laid himſelf under to ſet the princeſs of Babylon an example of ſelf-denial; after which he ordered his unicorns to be put to, and ſet out for Batavia, leaving the whole company in aſtoniſhment, and the lady in a ſtate of diſtraction. In the exceſs of her grief

ſhe dropped Amazan's letter; my lord What-then read it next morning, and, ſhrugging up his ſhoulders, ſaid, "What a parcel of ſtuff is here;" and went a fox-hunting with ſome jolly fellows in the neighbourhood.

Amazan already ſailed on the ſea, furniſhed with a geographical map, which the learned Albionian, with whom he had converſed at my lord What-then's, had made him a preſent of. He beheld, with ſurpriſe, a great part of the world on a ſheet of paper.

His eyes and imagination wandered about in this little ſpace; he remarked the Rhine, the Danube, the Alps of Tirol, deſcribed then under other names, and all the countries through which he muſt paſs to arrive at the Seven Hills; but particularly fixed his eyes with attention on the country of the Gangaridians, on Babylon where he firſt ſaw his dear princeſs, and on the fatal country of Baſſora, where ſhe had kiſſed the king of Egypt. He ſighed, he ſhed tears; but allowed, that the Albionian, who had made him a preſent of the world in miniature, was not wrong in ſaying, that people were more learned a thouſand times on the banks of the Thames, than on thoſe of the Nile, Ganges, and Euphrates.

While he was returning back to Batavia, Formoſante was flying towards England with her two veſſels under full ſail; the princeſs's veſſel, and that in which Amazan had taken his paſſage, paſſed very cloſe each other, and almoſt touched: How near were the lovers! Ah, had they known it! but imperious deſtiny did not permit.

SECTION IX.

AS ſoon as Amazan diſembarked on the level boggy ſhore of Batavia, he ſet out quick as lightning for the city of the ſeven hills. He croſſed the ſouthern part of Germany. Every three or four miles he met with princes and princeſſes, gentlewomen and beggars. He was ſtruck with aſtoniſhment at the coquetries which theſe ladies and gentlewomen of honour every where practiſed to enſnare him, with the German plain-dealing; to which he only replied by modeſt refuſals. After having croſſed the Alps, he embarked on the ſea of Dalmatia, and landed in a city which had not the leaſt reſemblance to any that he had hitherto ſeen. The ſea formed the ſtreets, the houſes were built

in the water. The few public ſquares that adorned this city, were crowded with men and women who carried double faces, that which nature had given them, and a face of paſteboard badly painted, which they wore over the other; ſo that the nation ſeemed compoſed of ſpectres. Foreigners who came into this country uſed immediately to buy themſelves a face, as people elſewhere furniſh themſelves with caps and ſhoes. Amazan diſdained this unnatural faſhion, and preſented himſelf ſuch as he naturally was. In this city ten thouſand young women were regiſtered in the great book of the ſtate, entruſted with the moſt advantageous and agreeable commerce that ever inriched a nation. In the common way of trade, merchants ſend goods to the Eaſt at a great expence and conſiderable riſk; theſe fair traders carried on without the leaſt riſk, a traffic perpetually ariſing from their charms. They all waited on the handſome Amazan, and offered him his choice. He made his eſcape as quick as poſſible, uttering the name of the incomparable princeſs of Babylon, and ſwearing by the immortal gods that ſhe was handſomer than all the twelve thouſand Venetian beauties together. Sublime wanton, (cried he in

in his tranſports,) I will ſhow you an example of fidelity.

At laſt the yellow waves of the Tyber, marſhes that exhaled peſtilential vapours, and a few ghaſtly meagre inhabitants, cloathed in rags which diſcovered their withered, tawny hides, preſented themſelves to his view, and let him know that he was very near the gates of the city of the Seven Hills, the city of heroes and legiſlators, which had conquered and civilized great part of the globe.

He expected to have ſeen at the triumphant gate, five hundred battalions, drawn up, commanded by heroes; and in the ſenate, an aſſembly of demi-gods giving law to the whole world; inſtead of an army, he found about thirty ragged fellows mounting guard with umbrellos over their heads for fear of the ſun: and upon entering a temple which ſeemed very fine to him, but leſs in ſize than that of Babylon, he was prodigiouſly ſurprized to hear muſick executed by men, who had the voices of women.

This antient country of Saturn is a very comical one, (ſays he,) I have ſeen a city where none wore their own faces; here is another, where the men have neither beards, nor their proper voice. He was informed that theſe

fingers

fingers were no longer men; that they had been deprived of their virility to improve their voices, in order that they might ſing in a more agreeable manner the praiſes of a prodigious number of deſerving perſons. Amazan comprehended nothing at all from this diſcourſe. Theſe gentlemen aſked the favour of a ſong from him; he ſung a Gangaridian air in his uſual graceful manner. His voice was a very fine counter-tenor. Ah! ſir, (ſaid they,) what a charming ſoprano you would have, ah! if——What do you mean?——ah, ſir!——very well, go on——if you had but no beard! They then explained what they meant very drolly, and with very comical geſtures, according to their uſual cuſtom. Amazan was quite confounded. I have travelled (ſaid he,) and never heard before of ſuch a piece of caprice.

When the vocal muſic was finiſhed, the old man of the Seven Hills went in great ſtate to the door of the temple; he cut the air in four parts, with his thumb held up, two fingers ſtraitened, and the other two bent, ſpeaking at the ſame time theſe words, in a language that is no longer ſpoke; *To the city, and to the whole world**. The Gangaridian could not comprehend how two fingers could reach ſo far.

* Urbi et orbi.

He

He ſoon after ſaw the whole court of the maſter of the world paſs by; it was compoſed of grave perſonages, ſome in ſcarlet, and others in purple robes: almoſt all of them leered at Amazan, paid their reſpects to him, and ſaid to one another, "St. Martin, what a charming youth! St. Pancras, what a beautiful——!†"

The perſons whoſe employment it was to point out to ſtrangers the curioſities of the city, were very forward to ſhow him ruinous places, where a muletier would not paſs a night, but which had been formerly monuments worthy of the grandeur of a republic, miſtreſs of the world. He ſaw alſo pictures that were painted above two hundred years before, and ſtatues of above twenty centuries, which ſeemed to him maſterpieces of art. "Does your nation produce ſuch artiſts at preſent?" (ſaid Amazan) "No, your excellency (replied his conductor), but we deſpiſe the reſt of the world becauſe we poſſeſs theſe rarities. We are a kind of ſaleſmen, who get our glory from the old cloaths which we keep in our ſhops."

Amazan was deſirous of ſeeing the palace of this prince; he was conducted thither. He

† San Martino che bel' ragazzo! San Pancratio che bel' fanciullo!

ſaw

ſaw perſons dreſſed in purple robes, reckoning the produce of the revenues of the ſtate; ſo much from a country ſituated on the Danube; ſo much from another ſituated on the Loire, the Gundalquiver, or the Viſtula. "Oh ho! (ſays Amazan, after conſulting his geographical map) your maſter poſſeſſes then all Europe, like the antient heroes of the Seven Hills?" "He ought to poſſeſs the whole univerſe, by divine right (replied one of the perſons dreſſed in purple), and there even has been a time when his predeceſſors came very near univerſal monarchy; but their ſucceſſors have had the goodneſs to content themſelves with a ſum of money, which the kings their ſubjects pay as a kind of tribute."

"Your maſter is then, in fact, king of kings; and, I ſuppoſe, this is his title (ſays Amazan)?" "No, your excellency, his title is *ſervant of ſervants*; he is originally a fiſherman and a porter, and, for this reaſon, the emblems of his dignity are nets and keys; but he always gives orders to all kings. It is not long ſince he ſent an hundred and one commands to a king of the Celtæ, and the king obeyed them."

"Surely then your fiſherman (ſaid Amazan), ſent five or ſix hundred thouſand ſoldiers to cauſe

cauſe his hundred and one commands to be executed?"

"No ſuch thing, your excellency, our holy maſter is not rich enough to maintain ten thouſand ſoldiers; but he has four or five hundred thouſand divine prophets diſtributed about in other countries. Theſe prophets of all colours, are, as in reaſon they ought to be, maintained at the expence of the nation where they reſide; they publiſh on the part of heaven, that my maſter can open and ſhut all locks with his keys, eſpecially thoſe of ſtrong boxes. A Norman prieſt, who was confeſſor to the king whom I have mentioned, convinced him, that it was his duty to obey, without reply, the hundred and one opinions of my maſter; for you muſt know, that one of the prerogatives of the old man of the Seven Hills is to be always in the right, whether he deigns to ſpeak or deigns to write."

"Ods zookers (ſays Amazan), a very extraordinary perſon this; I ſhould like extremely to take a dinner with him." "Your excellency, though you were a king, could not eat at his table; all he could do for you would be to permit you to dine at a ſide-table, ſmaller and lower than his own. But if you are deſirous of the honour of converſing with him, I will intreat

the

the favour of an audience for you, upon paying the *buona mancia*, which you will have the goodneſs to give me." "With all my heart" (ſays the Gangaridian.) The purple gentleman bowed. "I will introduce you to morrow (ſaid he); you muſt make three bows at your entrance, and kiſs the great toe of the old man of the Seven Hills." At theſe words Amazan was ſeized with ſuch a fit of laughter, that he was almoſt choaked with it; went away, holding both his ſides, and laughed till he cried again the whole way home; where, when he arrived, he ſtill continued laughing a great while. During dinner-time, twenty men without beards, and twenty muſicians, treated him with a concert. He was courted the remainder of the day by the principal lords of the court; they made him propoſals ſtill more ſtrange than to kiſs the great toe of the old man of the Seven Hills. As he was extremely polite, he thought at firſt that theſe gentlemen miſtook him for a lady, and acquainted them of their miſtake in the moſt genteel and diſcreet manner. But being attacked rather briſkly by two or three of the moſt reſolute purple gentry, he threw them out of the window, without thinking that he made a great ſacrifice to the fair Formoſante. He quitted as ſoon as poſſible this

city

city of masters of the world, where an old man's great toe was to be kissed as if his cheek was in his foot, and where young men were accosted with ceremonies still more extraordinary.

SECTION X.

HAving travelled from province to province, ever proof against temptations of every kind, ever faithful to the princess of Babylon, ever burning with resentment against the king of Egypt, this model of constancy arrived at last at the new capital of the Gauls. This city, like most others, had passed through all the degrees of barbarism, ignorance, folly, and misery. Its first name was Lutece, supposed to be derived from the Latin word *Lutum*, which signifies clay; it afterwards was called Isis, from a temple in its neighbourhood dedicated to that goddess. A company of boatmen was its first senate. It had been long subject to the ravaging heroes of the Seven Hills, and, after many ages had elapsed, other plundering heroes who came from the farthest borders of the Rhine got possession of its little territory.

Time

Time, that changes every thing, formed a city, one half of which was very noble and agreeable, the other part more rude and ridiculous; ſuch was the emblem of its inhabitants. It contained about an hundred thouſand perſons at leaſt, who had nothing elſe to do, but to make merry and divert themſelves. This nation of idlers paſſed their judgment on the arts which the others cultivated. They were entirely ignorant of what paſſed at court; though it was only about four miles off, it ſeemed as if it had been ſix hundred miles diſtant at leaſt. The delights of ſociety, gaiety, and diſſipation, were their important and only employs: they were governed like children, to whom we give plenty of playthings to prevent their crying. If told of the horrors which two ages paſt deſolated their country, and of thoſe dreadful times when one half of the nation maſſacred the other for ſophiſms, they replied, that, to be ſure, this was not right, and afterwards fell a laughing and ſinging.

The more polite, agreeable, and amiable the idlers were, the more ſtriking was the contraſt between them, and the ſocieties that were induſtriouſly employed.

Among

Among the induſtrious, or thoſe who pretended to be ſo, there was a party of gloomy fanatics, half fools, half rogues, whoſe very aſpect made the earth ſad, and who would have turned it topſy turvy if in their power, in order to gain credit. But the nation of idlers, by dancing and ſinging, made them re-enter their caverns, as the birds oblige ſcreech owls to hide themſelves in the holes of ruins.

Others of the employed, but a much ſmaller number, were the preſervers of antient barbarous cuſtoms, againſt which nature ſhocked loudly exclaimed; they conſulted only their worm-eaten regiſters. If they found there a fooliſh and horrid cuſtom, they regarded it as a ſacred law. Through this lazy habit of not daring to think themſelves, and of drawing their ideas from the wreck of time, when men did not think at all, it is that in the city of pleaſures atrocious cuſtoms ſtill ſubſiſted. This is the reaſon why there was no proportion between puniſhments and crimes. An innocent perſon was ſometimes made to ſuffer a thouſand deaths, in order to make him confeſs a crime which he had not committed.

An inconſiderate raſh action of a young fellow, was puniſhed in the ſame manner as a poiſoner or parricide ought to have ſuffered. The idlers loudly

loudly exclaimed againſt it, and the next day thought no more of the matter, and talked only of new faſhions.

This nation had ſeen an whole age elapſe, during which the liberal arts roſe to a degree of perfection that exceeded the moſt ſanguine expectations: foreigners came then, as to Babylon, to admire the noble pieces of architecture, prodigies in gardening, and ſublime attempts in ſculpture and painting. They were enchanted with a muſic that affected the heart without aſtoniſhing the ears.

True poetry, that is to ſay poetry which is natural and harmonious, which ſpeaks to the heart as much as to the mind, was not known to this nation until this happy æra. New ſpecies of eloquence diſplayed ſublime beauties. The theatres particularly reſounded with maſterpieces, which no nation will ever rival. In ſhort good taſte abounded in all profeſſions to ſuch a degree, that even among the Druids good writers were to be found.

So many laurels which had raiſed their heads even to the clouds, ſoon pined away in an exhauſted ſoil. A ſmall number only remained, whoſe leaves were of a pale and expiring green. The fall was produced through the facility of compoſing, and ſloth, through a ſatiety of the *beautiful*,

beautiful, and a taste for the *uncommon*. Vanity protected artists who brought back the times of barbarism: and this same vanity by persecuting real talents, forced them to quit their country; the hornets drove away the bees.

Scarce any more true artists, scarce any more genius; merit consisted in arguing at random on the merit of the past ages. The dauber of walls in an alehouse criticized learnedly the pictures of the greatest painters; the daubers of paper spoiled the works of the best writers. Ignorance and bad taste had other daubers in their service; the same things were repeated in an hundred volumes under different titles. Every thing was either a dictionary or a pamphlet. A Druid gazetteer wrote twice a week the obscure annals of some ignorant catechists, and gave an account of heavenly prodigies wrought in garrets by little beggars; other Ex-druids cloathed in black, ready to die with hunger and passion, complained in an hundred publications that they were no longer permitted to deceive mankind, and that this right should be allowed to old goats cloathed in grey. Some Arch-druids printed defamatory libels.

Amazan knew nothing of all this; and even if he had known it, it would have given him no concern,

concern, having his head entirely filled with the princeſs of Babylon, the king of Egypt, and his inviolable oath to deſpiſe all advances from the ladies in whatever countries his chagrin ſhould conduct his ſteps.

The ignorant fickle populace, ever carrying to exceſs this curioſity natural to mankind, flocked eagerly round his unicorns; the more ſenſible women forced the gates of his hotel to contemplate his perſon.

He at firſt teſtified to his landlord ſome deſire to viſit the court; but the idle good company that he by accident met with there, told him it was no longer the faſhion; that times were very much altered; and that there was as much pleaſure and diverſion in the city as at court. He was invited the very ſame evening to ſupper by a lady, whoſe genius, wit and talents were known abroad, beyond the limits of her own nation, and who had travelled into ſome countries where Amazan had been. He reliſhed prodigiouſly this lady and her company. Liberty with decency, gaiety without noiſe, ſcience without any thing diſguſting, and wit that was original and not in the leaſt borrowed reigned here. He ſaw that the word good company was not a vain expreſſion, though frequently uſurped. The next day he dined in a ſociety not leſs

amiable,

amiable, but much more voluptuous. The more he was pleased with his companions, the fonder they were of him. He found his soul grow enervate, and melt, like as the spices of his own country, dissolve in a gentle heat, and exhale delicious perfumes.

After dinner, his companions carried him to an enchanting public spectacle, condemned by the Druids, because it deprived them of that part of their audience of which they were most jealous. This spectacle consisted of agreeable poetry, delightful airs, dances that expressed the passions of the mind, and paintings in perspective, which by their deception charmed the sight. This species of pleasure, which contained so many different kinds, was not known, except under a foreign title; it was called *the opera*, which signified formerly in the language of the seven hills, labour, care, occupation, industry, enterprize, work, business. This business enchanted him. A girl in particular charmed him with her melodious voice and graceful manner of singing; this girl of *business*, after the opera was finished, was introduced to him by his new friends. He made her a present of an handful of diamonds. She was so full of gratitude for this favour, that she could not leave him the rest of the evening. He supped with her, and during the repast forgot his sobriety, and

after ſupper forgot his oath to be always inſenſible to beauty, and inexorable to tender coquetry. What an inſtance of human weakneſs!

The fair princeſs of Babylon at this inſtant arrived with the phenix, her attendant Irla, and her two hundred Gangaridians mounted on their unicorns. She was obliged to wait a conſiderable time before the gates were opened. She enquired immediately, whether the handſomeſt, moſt courageous, moſt witty, and moſt faithful of mankind was ſtill in this city. The magiſtrates ſaw plainly that ſhe meant Amazan. She cauſed herſelf to be conducted to his hotel, entered the court yard with an heart beating with love; and her ſoul filled with inexpreſſible pleaſure at the thoughts of ſeeing again at laſt in her lover the model of conſtancy. Nothing could prevent her going into his chamber; the curtains were undrawn; ſhe ſaw the handſome Amazan faſt aſleep in the arms of a pretty Brunette. They had both great need of repoſe.

Formoſante ſhrieked out ſo loud as to make the houſe ring, but could not awake her couſin or the girl of *buſineſs*. She ſwooned away in Irla's arms. As ſoon as ſhe recovered her ſenſes, ſhe departed from this fatal chamber in the utmoſt agony of grief and fury. Irla enquired who this young woman was that

paſſed

passed her hours so delightfully with Amazan. She was informed that she was a girl of business, very obliging, who besides her other talents, sung charmingly. "Just heavens! O all powerful Orosmades, (exclaimed the fair princess of Babylon in tears,) by whom am I betrayed, and for whom? He who has refused for my sake so many princesses, abandons me for a gaulish opera girl! no, I cannot survive this affront."

"Madam, (says Irla) thus all young men act throughout the world; were they in love with a beauty descended from heaven, they would, at certain moments, be guilty of infidelities towards her for an alehouse-wench."

"It is over, my resolution is fixed (says the princess) I will never see him more; order my unicorns to be put to, we will set out this very instant." The phenix conjured her to wait at least till Amazan waked, and he could talk to him. "He does not deserve it (says the princess); you would injure me cruelly; he would think that I had desired you to reproach him with his fault, and that I want to make it up with him; if you love me, add not this injury to the injury which he has done me. The phenix, who, after all, owed his life to the king of Babylon's daughter, could not disobey her. She set out with all her retinue. "Where are we going, madam," asked Irla: "I don't know, (answered the princess) we

will take the first road that offers; provided I fly Amazan for ever, I am content." The phenix, who was wiser than Formosante, because he was not in a passion, consoled her as they travelled; he mildly remonstrated that he was a sad thing to punish one's self for the faults of another; that Amazan had given her so many and such striking proofs of his fidelity, as might excuse his forgetting himself one moment; that he was a just man to whom the grace of Orosmades had been wanting; that this instance of misconduct would render him for the future more constant in love and virtue; that the desire of expiating his fault would raise him beyond himself; that she would be the happier for this slip; that many great princesses before her had pardoned such faults, and were reconciled; he gave her instances thereof, and discoursed so cleverly, that the heart of Formosante became at last more calm and appeased; she could have wished that she had not set out so soon; she found her unicorns go too fast: but she did not dare to return; wavering between her desire of pardoning, and that of showing her resentment; between her love and her vanity; she suffered her unicorns to go forward; and ran up and down the world according to the prediction of her father's oracle.

Amazan, at his awaking, learned the arrival and departure of Formosante and the phenix; he

he learned the deſpair and rage of the princeſs; and that ſhe had ſworn never to pardon him: "Then no other ſtep remains for me to take, (exclaimed he) than to endeavour to overtake her, and kill myſelf at her feet."

His friends of the good company of the idlers flocked to him, upon the rumour of his adventure, and all remonſtrated to him, that he would do infinitely better to ſtay with them; that nothing could be comparable to the delightful life they led in the boſom of arts, amidſt a delicate tranquil pleaſure; that many foreigners, and even kings, had preferred this ſo agreeable employed and enchanting repoſe, to their native country and their throne; that, beſides, his carriage was damaged, and a coach-maker was building one for him after the neweſt faſhion; that the beſt taylor in the city had already cut out twelve ſuits for him in the higheſt taſte; that the moſt witty and moſt amiable ladies in the city, who belonged to the play-houſe, had each ſet apart their day to entertain him: The girl of buſineſs, in the mean while, drank chocolate at her toilet; laughed, ſung, and coquetted with the handſome Amazan, who at length diſcovered that ſhe had not the ſenſe of a gooſe.

As ſincerity, cordiality, and openneſs, as well as magnanimity and courage, compoſed the cha-

racter of this great prince, he had related his misfortunes and travels to his friends; they knew that he was cousin to the princess; they were informed of the fatal kiss she gave the king of Egypt; "Such little tricks as these are to be forgiven among relations, (said they to him) otherwise one might pass one's life in perpetual uneasiness". Nothing staggered his resolution to pursue Formosante; but his carriage not being finished, he was obliged to pass three days among the idlers in diversions and pleasures: at length he embraced and took leave of them, insisting upon their acceptance of some of the best mounted diamonds of his country, recommending to them to be always airy and trifling, since thereby they became more amiable and more happy. "The Germans, (said he) are the grey heads of Europe, the inhabitants of Albion the grown men, the people of Gaul the children, and I love to play with them".

SECTION XI.

HIS guides found no difficulty in pursuing the rout of the princess; her great bird and herself were the only topics of conversation wherever she had passed. All the inhabitants were

were ſtill in the enthuſiaſm of admiration. The people of Dalmatia, and of the territory of Ancona, experienced ſince a leſs delicious ſurpriſe, when they beheld a houſe fly in the air; the banks of the Loire, the Dordonne, Garonne and Gironne, reſounded ſtill with acclamations.

When Amazan arrived at the foot of the Pyrenean mountains, the magiſtrates and Druids of the country made him dance a tambourine in ſpite of his teeth; but as ſoon as he paſſed the Pyreneans, he ſaw no more gaiety and joy. If he heard ſome ſongs at a diſtance, the tunes were ſlow and heavy: the inhabitants walked gravely with a ſtring of beads in their hands, and a poignard ſtuck in their girdles. The nation cloathed in black, ſeemed in mourning. If the ſervants of Amazan aſked queſtions of paſſengers, they replied by ſigns; if they entered an inn, the maſter of the houſe told them in three words, that he had nothing in the houſe, and that they might ſend ſome miles off to procure what they had immediate occaſion for.

When they enquired of theſe taciturn people, whether they had ſeen the fair princeſs of Babylon paſs by, they replied with leſs brevity, "We have ſeen her, ſhe is not ſo very handſome; nothing is ſo beautiful as a tawny com-

plexion; ſhe has a white neck, which is the moſt diſguſting thing in the world, and is ſcarcely known in our climate".

Amazan advanced towards the province watered by the river Betis. More than twelve thouſand years had elapſed ſince this country had been diſcovered by the Tyrians, about the ſame time that they made the diſcovery of the great Atlantic iſland, ſwallowed up by the ſea ſome ages after. The Tyrians cultivated Betica, which the natural inhabitants of the country had left unwilled, under the pretence that they ought not to concern themſelves with any thing, and that it was the buſineſs of the Gauls their neighbours to come and cultivate their lands. The Tyrians brought with them ſome of the inhabitants of Paleſtine, who at this time travelled into all climates, to pick up what little money they could. Theſe Paleſtines, by lending money on pawns, at fifty per cent, got into their hands almoſt all the riches of the country. This made the people of Betica think that the Paleſtines were ſorcerers; and all thoſe, who were accuſed of magic, were burnt by a company of druids, who were called inquiſitors, or devourers of men. Theſe prieſts dreſſed them firſt in a maſquerade habit, got poſſeſſion of their fortunes, and devoutly recited the very prayers of the Paleſtines,

while

while they roaſted them alive before a ſlow fire, *por l'amor de Dios* †.

The princeſs of Babylon had alighted in the city that has ſince been named Seville. Her deſign was to embark on the Betis, in order to return to Babylon by the way of Tyre, to reviſit king Belus her father, and forget if ſhe could her faithleſs lover, or rather to demand him in marriage. She ſent for two Paleſtines, who tranſacted all the court buſineſs; they were to furniſh her with three veſſels. The phenix ſettled every thing neceſſary with them, and agreed on the price after a ſhort diſpute.

The hoſteſs was very devout; and her huſband, not leſs ſo, was a familiar, that is to ſay, a ſpy belonging to the druid inquiſitors, or man deſtroyers; he failed not to acquaint them, that a ſorcereſs and two Paleſtines were at his houſe, who made a compact with the devil, in the ſhape of a large beautiful bird. The inquiſitors underſtanding that the lady had a prodigious quantity of diamonds, immediately judged her a witch; but waited till night to confine the two hundred men and unicorns, who lay in large ſtables: for the inquiſitors are cowards.

After having well barricadoed the doors, they ſeized the princeſs and Irla; but could not catch the phenix, who eſcaped by the help of

† For the love of God.

his wings: he gueſſed that he ſhould find Amazan on the road from Gaul to Seville.

He accordingly met him on the frontiers of Betica, and acquainted him with the misfortune of the princeſs. Amazan was in ſuch a fury that he loſt his ſpeech; he armed himſelf with a cuiraſs of ſteel inlaid with gold, a lance twelve feet long, two javelins, and a ſharp ſword, called the Thunderer, which, at one blow, would divide a tree, a rock, or a druid; and covered his beautiful head with an helmet of gold, ſhaded with oſtrich's and hern's feathers. It was the antient armour of Magog, which his ſiſter Aldea had made him a preſent of in his journey into Scythia. The few attendants who accompanied him, mounted like him each on his unicorn.

Amazan embracing his dear phenix, uttered only theſe ſad words; "I am to blame; If I had not ſlept with a girl of buſineſs in the city of idlers, the fair princeſs of Babylon would not have been in this terrible ſituation; let us fly to her relief;" he ſoon enters Seville; fifteen hundred Alguaſils guarded the gates of the encloſure, where the two hundred Gangaridians and their unicorns were confined without food: all was in readineſs for the ſacrifice, they were going to make of the princeſs of Babylon, her chamber-maid Irla, and the two rich paleſtines.

The

The inquiſitor general ſurrounded with the other inquiſitors, was already on his ſacred ſeat of judgment; a vaſt crowd of the inhabitants of Seville with ſtrings of beads hanging at their waſtes, joined their hands together without ſaying a ſingle word; and the fair princeſs, Irla, and the two Paleſtines, were led along with their hands tied behind them, dreſſed in a kind of maſquerade habits.

The phenix enters through a loophole into the priſon, the doors of which the Gangaridians had already began to break down. The invincible Amazan forced them on the outſide. They iſſue forth all armed, all mounted on their unicorns; Amazan placed himſelf at their head. He overthrew the Alguaſils, familiars and man devourers with the greateſt eaſe; each unicorn pierced dozens of them at once. The thunderer of Amazan cleaved in two all thoſe it met with in its paſſage; the folks in black with naſty ruffs, fled as faſt as their heels could carry them, ever holding in their hands their beads *por l'amor de dios**.

Amazan ſeized hold of the inquiſitor general on his judgment ſeat, and threw him into the great fire that had been prepared about forty paces off; he alſo threw in the reſt of the inquiſitors one after another. He afterwards proſtrated himſelf at Formoſante's feet. "Ah!

how amiable are you (exclaimed the princess) and how I should adore you, if you had not been guilty of a piece of infidelity with a girl of *business!*"

While Amazan was making his peace with the princess, while his Gangaridians were throwing into the fire the bodies of all the men devourers, and the flames ascended to the very clouds, Amazan discovered at a distance as it were an army marching towards him. An old monarch wearing his royal crown on his head, advanced in a carriage drawn by eight mules tied with cords; an hundred other carriages followed. They were accompanied by grave persons in black cloaks and ruffs round their necks, mounted on very beautiful horses; a multitude of persons on foot with greasy hair, and in silence closed the cavalcade.

At first Amazan ranged his Gangaridians about him, and advanced with his lance couched. As soon as the king perceived him, he took off his crown, descended from his coach, embraced the stirrup of Amazan, and said to him: "Man, sent from God, you are the avenger of mankind, the deliverer of my country, my protector. These sacred monsters of whom you have purged the earth, were my masters in the name of the old man of the seven hills; I was forced to suffer their criminal power. My people would have abandoned me if I had attempted only to moderate

their

their abominable cruelties. From this day I breathe, I reign, and I owe it to you.

He afterwards respectfully kissed Formosante's hand, and entreated her to step into his coach drawn by eight mules, with Amazan, Iris, and the phenix. The two Palestine court-bankers still prostrate on the ground through fright and gratitude, raised themselves up at last; and the troop of unicorns attended the king of Betica to his palace.

As the dignity of the king of a grave nation required that his mules should travel a slow solemn pace, Amazan and Formosante had time to relate their adventures. He discoursed also with the phenix, admired and kissed him an hundred times. He perceived how ignorant, brutal, and barbarous the western nations were, who fed on animals, and no longer understood their language; that the Gangaridians alone had preserved the nature and primitive dignity of man; but he allowed, especially, that these inquisitors of whom Amazan had just purged the earth, were the most barbarous of mankind. He never ceased blessing and returning him thanks. The fair Formosante already forgot the adventure of the girl of *business*, and her whole thoughts were taken up with the hero who had saved her life. Amazan convinced of the innocence of the kiss

given

given to the king of Egypt, and of the reſurrection of the phenix, taſted a pure joy, and was intoxicated with the moſt violent love.

They dined at the palace, but met with indifferent fare. The cooks of Betica were the worſt in all Europe. Amazan adviſed the king to ſend for ſome from Gaul. The king's muſicians played during the repaſt that celebrated air which has ſince been called the vagaries of Spain. After dinner, buſineſs was talked of.

The king aſked the handſome Amazan, the fair Formoſante, and the beautiful phenix, what they propoſed to do. "For my part (ſaid Amazan,) my intention is to return to Babylon, of which I am the preſumptive heir, and demand of my uncle Belus, my couſin german the incomparable Formoſante, unleſs ſhe chuſes rather to live with me among the Gangaridians."

"My deſign (ſaid the princeſs) is certainly never to part from my couſin german. But I think it is proper that I ſhould return to the king my father, ſince he only gave me leave to go on a pilgrimage to Baſſora, and I have travelled almoſt all over the world." "For my part (ſaid the phenix) I will follow every where this pair of tender and generous lovers."

"You are in the right (replied the king of Betica); but it is not ſo eaſy to return to Babylon as you imagine. I hear every day news of this

this country by Tyrian veſſels, and my Paleſtine bankers who carry on a correſpondence with all nations on earth. All is in arms towards the Euphrates and the Nile. The king of Scythia demands the inheritance of his wife at the head of three hundred thouſand warriors all on horſeback. The king of Egypt, and the king of India ravage alſo the borders of the Tigris and Euphrates, each with an army of three hundred thouſand men, in order to be revenged for the affront they fancy they have received from your refuſal. While the king of Egypt is abſent from his dominions, his enemy the king of Ethiopia invades Egypt with an army of three hundred thouſand men; and the king of Babylon has as yet only ſix hundred thouſand men on foot for his defence.

"I own to you (continued the king) that when I hear of theſe prodigious armies which the eaſt pours forth, and of their aſtoniſhing magnificence; when I compare them with our ſmall bodies of twenty or thirty thouſand ſoldiers, which we find ſo much difficulty to cloath and maintain, I am tempted to think that the Eaſt has been formed long before the weſt. It ſeems as if we were emerged but the day before yeſterday from Chaos, and only yeſterday from barbarity."

"Sir,"

"Sir, (replied Amazan) the last comers sometimes prevail over those who first entered the lists. We think in my country that man originally comes from India, but I have no certainty thereof."

"And you (said the king of Betica to the phenix) pray what do you think about this matter, Sir, (answered the phenix) I am far too young to be acquainted with antiquity. I have only lived about twenty seven thousand years; but my father, who lived five times this age, told me, that he had heard from his father that the countries of the east had always been better peopled, and richer than all others. He held from his ancestors that the generation of all animals had began on the borders of the Ganges. For my part I have not the vanity to be of this opinion. I can no more think that the foxes of Albion, the mountain rats of the Alps, and the wolves of Gaul originally came from my country, than I believe that the firs and oaks of your countries descend from the palms and cocoa-trees of the Indies".

"But, whence do we come then? (said the king). I know nothing of the matter, (replied the phenix). I would only know whether the fair princess of Babylon, and my dear friend Amazan can return to Babylon. I doubt very much, (returned the king) his being able to

penetrate

penetrate through ſo many armies of three hundred thouſand men each, with his two hundred unicorns only". Why not? (replied Amazan.) The king of Betica felt the ſublime of *why not!* but was of opinion that the ſublime alone was not ſufficient againſt innumerable armies. "I adviſe you (ſaid he) to find the king of Æthiopia; I entertain a correſpondence with that prince by means of my paleſtines. I will give you a letter to him. As he is at variance with the king of Egypt, he will be very glad to ſtrengthen himſelf by your alliance. I can aſſiſt you with two thouſand very ſober and brave ſoldiers; it depends on yourſelf to engage as many more among the people who dwell or rather dance at the foot of the Pyrenean mountains, who are called vaſcoons. Send one of your warriors on an unicorn with a few diamonds: not a vaſcoon but will quit his caſtle or rather the hut of his father to ſerve you. They are indefatigable, courageous and diverting; you will like them vaſtly. Until their arrival, we will entertain you magnificently, and give orders for the immediate equipment of proper veſſels for your ſervice. I can never ſufficiently acknowledge the ſervice which you have done me.

Amazan enjoyed the happineſs of having found Formoſante again, and of taſting in peace in her converſation

converſation all the charms of reconciled love, which almoſt equal thoſe of a new born paſſion.

A courageous and merry troop of vaſcoons, ſoon arrived dancing a tambourine. Another valiant and grave body of Beticans were ready. The old tawny king tenderly embraced the two lovers; he loaded their veſſels with arms, beds, cheſs-boards, black cloaths, ruffs, ſkins of wine, onions, ſheep, fowls, flower, and a great quantity of garlic, wiſhing them an happy voyage, conſtant love, and victory.

The fleet approached the ſhore, where it has been aſſerted ſo many ages ſince, that the Phenician Dido, ſiſter to one Pygmalion, and wife of one Sicheus, having quitted this city of Tyre, founded the proud city of Carthage, by cutting an ox's hide into thongs, according to the teſtimony of the moſt grave authors of antiquity who have never related idle ſtories, and according to the profeſſors who have wrote for children; though after all, there never was in Tyre a perſon named Pygmalion, Dido, or Sicheus, which are all abſolutely Greek names, and though laſtly in thoſe times, Tyre was not governed by kings.

The proud Carthage was not yet a ſea-port; it had no other inhabitants than a few Numidians, who dried fiſh in the ſun. They coaſted along thoſe fertile ſhores, which were afterwards called

called Cyrene, and the great Cherſoneſus.

At laſt they arrived at the principal mouth of the ſacred river Nile. It was at the extremity of this fertile ſoil, that the port of Canope already received the ſhips of all commercial nations, without its being known whether the god Canope had founded the port, or whether the inhabitants had made the deity, or whether the ſtar Canope had given name to the city, or the city to the ſtar: all that was known about the matter, was, that the city and ſtar were both very antient; and this is all that can be known concerning the origin of things of whatſoever nature they may be.

There it was that the king of Ethiopia having ravaged all Egypt, ſaw the invincible Amazan, and the incomparable Formoſante diſembark. He miſtook the one for the god of war, the other for the goddeſs of beauty. Amazan preſented to him his letter of recommendation from the king of Spain. The king of Ethiopia directly ordered an admirable feſtival according to the indiſpenſable cuſtom of heroic times. They afterwards talked of going to exterminate the three hundred thouſand men of the king of Egypt, the three hundred thouſand men of the emperor of India, and the three hundred thouſand horſe of the great khan of Scythia, that beſieged the immenſe, proud, voluptuous city of Babylon.

The

The two thousand Spaniards whom Amazan had brought with him, insisted they had no need of the king of Ethiopia to succour Babylon; that it was enough that their king had commanded them to go and deliver it, that they alone were sufficient for this expedition.

The Vascoons said that they themselves alone could beat the Egyptians, Indians, and Scythians, and that they would not march with the Spaniards, except on condition they formed the rear.

The two hundred Gangaridians fell a laughing at the pretensions of their allies, and maintained, that with an hundred unicorns only, they could put to flight all the kings in the universe. The fair Formosante appeased them by her prudence and enchanting discourse. Amazan presented to the black monarch, his Gangaridians, unicorns, Spaniards, Vascoons, and beautiful bird.

Every thing was soon in readiness for the army to march through Memphis, Heliopolis, Arsinoe, Artemisia, Sem, and Apamea, to attack the three kings, and make this memorable war, in comparison of which, all the wars that men have since entered into, have been only cock and quail fights.

Every body knows, how the king of Ethiopia fell in love with the fair Formosante, and how he surprized her in bed, when a sweet slumber had closed

closed her long eye-lashes, and how Amazan witness of this sight, thought he saw night and day in bed together. None are ignorant that Amazan outrageous at the affront, quickly unsheathed his thunderer, and cut off the perverse head of the insolent negroe, and drove all the Ethiopians out of Egypt; these prodigies, are they not written in the chronicles of Egypt? fame has published with her hundred mouths the victories which he gained over the three kings, with his Spaniards, Vascoons, and Unicorns. He restored the fair Formosante to her father. He delivered all her attendants whom the king of Egypt had made slaves. The great khan of Scythia acknowledged himself his vassal; and his marriage with the princess Aldea was confirmed. The invincible and generous Amazan, acknowledged heir to the crown of Babylon, entered the city in triumph, with the phenix, in presence of an hundred tributary kings. The festival of his marriage surpassed in every thing that which king Belus had given before. The Ox Apis was served up roasted whole. The kings of Egypt and of India waited at table on the new married couple, and these nuptials were celebrated by five hundred great poets of Babylon.

"O muses! always invoked at the beginning of a work, I implore not your aid

until

until the end of mine. In vain ſhall I be reproached with ſaying grace without having repeated my *benedicite*. Muſes! ye will not be leſs my protectreſſes on this account. Prevent raſh continuators from injuring with their idle ſtories the truths which I have taught mankind in this faithful recital; as they have preſumed to disfigure Candid, the man of nature, and the chaſte adventures of the chaſte maid of Orleans, which an excapuchin has disfigured by verſes worthy of a capuchin in a Batavian edition. Let them not do this wrong to my printer burdened with a large family, and who has ſcarcely enough to pay for paper and print.

O muſes! ſilence the deteſtable Cogè profeſſor of romancing in the mazarine college, who has been diſpleaſed with the moral diſcourſes of Beliſarius and the emperor Juſtinian, and has wrote villainous, defamatory libels againſt both thoſe great men.

Gag the pedant Larcher, who without knowing a word of the antient Babylonian language, without having travelled like me on the banks of the Euphrates and of the Tigris, has had the impudence to aſſert that the fair Formoſante, daughter of the greateſt monarch in the univerſe, the princeſs Aldea, and all the ladies of this magnificent and reſpectable court proſtituted themſelves to all the grooms of Aſia, for money, in the great

temple

temple of Babylon, through a religious principle. This college libertine, your enemy, as well as an enemy to modesty, accuses the fair Egyptians of *Mendes* of loving goats only, secretly proposing, from this example, to make a tour to Egypt himself, in order to meet with intrigues.

As he has no more knowledge of the moderns than of the antients, he insinuates, in hopes of introducing himself to some old woman, that the incomparable Ninon de L'Enclos at eighty years of age had criminal conversation with the Abbè Gedouin of the French academy, and that of inscriptions and belles lettres. He had never heard talk of the Abbè Chateauneuf whom he mistakes for the Abbè Gedouin. He knows no more of Ninon than of the ladies of Babylon.

Muses, daughters of heaven, your enemy Larcher does more; he launches out into great commendations of Pederastry; he presumes to say that all the youths of my country are subject to this infamy. He thinks to screen himself by increasing the number of the guilty.

Noble and chaste muses, who detest equally pedantry and pederastry, protect me against master Larcher!

And you, master Aliboron, named Freron, heretofore calling yourself a Jesuit; you whose Parnassus is sometimes the Bicêtre, and sometimes an hedge alehouse; you to whom such justice has

has been rendered by all the theatres in Europe, in the good comedy of the Scotchwoman, you worthy ſon of the prieſt Des fontaines, ſprung from his amours with one of thoſe beautiful boys who are hoodwinked like the ſon of Venus, and like him fly inthe air, though they never aſcend higher than the tops of chimneys; my dear Aliboron, for whom I have always had ſo much tenderneſs, and who haſt made me laugh an whole month together at the time of this Scotchwoman; to you I recommend my princeſs of Babylon, ſpeak extremely ill of it in order that it may be read.

I ſhall not forget you here eccleſiaſtical gazetteer, illuſtrious orator of the convulſioniſts, father of the church founded by the Abbè Becherand and Abraham Chaumeix, do not fail to aſſert in your ſheets, as pious, as eloquent and ſenſible, that the princeſs of Babylon is heretical, deiſtical, and atheiſtical. In particular endeavour to engage the Sieur Riballier to get the princeſs of Babylon condemned by the Sorbonne; you will do my bookſeller a great favour, to whom I have made a preſent of this little hiſtory for a new years gift.

FINIS.

A LETTER FROM THE ARCHBISHOP of CANTERBURY, TO THE ARCHBISHOP of PARIS.

My Lord,

I Received your mandate againſt the great Beliſarius, general of the army of Juſtinian, and againſt Mr. Marmontel of the French academy, ſealed with your arms in two places, ſurmounted with a large mitre, and accompanied with two ſtreamers of fifteen tufts each, ſigned Chriſtopher, by his grace, La Touche, with a flouriſh.

We iſſue mandates only concerning our tenants, and I acknowledge, my lord, that I could have wiſhed a little more chriſtian humility in your affair. Beſides, I do not perceive the reaſon why you affect to declare in your title,

that you condemn *Mr. Marmontel, of the French Academy.*

If thoſe who digeſted your mandate, found that a general of the army of Juſtinian did not explain himſelf like a competent theologian o your community, in my opinion, you ought to have contented yourſelf with ſaying ſo, without including a reſpectable body compoſed of princes of the blood, cardinals, prelates like yourſelf, dukes and peers, marſhals of France, magiſtrates, and the moſt illuſtrious literary perſonages; I think the French academy has no concern with your theological diſputes.

Permit me to tell you, that if we iſſue mandates on ſuch occaſions, we compoſe them ourſelves. I have been vaſtly concerned, that your mandate condemns this propoſition of the great captain Beliſarius: *I believe that God is terrible to the wicked, but I am good myſelf.* I aſſure you, my lord, that if our king, who is the head of our church, ſhould ſay, *I am good*, we ſhould not iſſue a mandate againſt him. I am good, means every where, in my opinion; I have an honeſt heart, I love good, I love juſtice, I am deſirous that my ſubjects ſhould be happy. I do not ſee the leaſt reaſon why any body ſhould be damned for having a good heart. The king of France, according to all report

report, is very good, and ſo good that he has pardoned your repeated acts of diſobedience, which have put all France into confuſion, and which the reſt of Europe has conſidered as marks of inſanity. You doubtleſs are good enough to repent of theſe actions.

We do not perceive that Beliſarius deſerves hell, for having aſſerted that he was a good man. You pretend that this goodneſs is an hereſy, becauſe St. Peter, in his firſt epiſtle, chap. v. ver. 5. has ſaid, *God reſiſteth the proud.* But the perſon who drew up the mandate hardly conſidered what he wrote. God reſiſts, I allow: reſiſtance becomes God very well. But whom does he reſiſt, according to St. Peter? Pray read carefully what precedes, and you will ſee that he reſiſts prieſts who feed their flocks ill, and in particular young perſons who do not ſubmit themſelves to their elders. *All of you be ſubject to one another*, ſays he, *for God reſiſteth the proud.*

I aſk you then, what connection this reſiſtance of God has with the goodneſs of Beliſarius? To recommend humility is uſeful, but we ought alſo to recommend common ſenſe.

We are vaſtly aſtoniſhed that your mandate has criticiſed this humane and ingenuous expreſſion of Beliſarius: *Is there any neceſſity that there ſhould be ſo many reprobates?* You not only are

diſpleaſed that Beliſarius is good: But you alſo won't allow the God of mercies to be good: What pleaſure would you receive from it, (if you pleaſe,) if every body was damned? We are not ſo hard hearted and void of pity in our iſland. Our predeceſſor, the great Tillotſon, allowed the moſt ſenſible and leaſt declamatory preacher in Europe, ſpeaks like Beliſarius in almoſt every ſermon. You will permit me here to take his part. Be damned, if your grace pleaſes, but I give you notice that I do not chooſe to be damned myſelf, and that I could wiſh alſo, that my friends were not: One would have a little charity. I have a vaſt number of things beſides to ſay to your mandate-writer: I would, in particular, recommend to him not to be ſo tireſome and dull. Tediouſneſs is always mortal to mandates. This is an eſſential point, which is not regarded ſufficiently in your country.

In this, my dear brother, I recommend you to the divine goodneſs, though the word good gives you ſo much uneaſineſs.

Your dear Brother,

Archbiſhop of Canterbury.

P. S. When you write to the biſhop of Rome, pray preſent my compliments to him; I have always

always had a great regard for him as a brother. I am told he has lately experienced ſome little diſguſts; that a Neapolitan horſe has given his mule a terrible kick; that a Venetian ſhip has run foul of St Peter's bark; and that a Parmeſan cheeſe has ſpoiled his digeſtion. I am very ſorry for it, I am told he is a good man, pardon me this word. I knew his father very well, in my travels to Italy formerly: He was a good banker: But, in my opinion, his ſon is miſtaken in his accounts.

THE MAN WORTH FORTY CROWNS.

M A N

THE MAN WORTH FORTY CROWNS.

AN old man *who always bewails the present and cries up former times*, said to me, my dear friend, France is not so rich now, as it was in the reign of Henry the fourth. Why? Because the land is not so well cultivated, because the country is less populous, and labour being dearer, many ***** leave their estates entirely uncultivated.

Whence proceeds this dearth of labourers?—Because every person who has the least inclination to industry, embraces either the trades of an embroiderer, cutler, watch-maker, silk-weaver, lawyer, divine, &c. Because the revocation of the edict of Nants has left a great void in the kingdom; because beggars and monks

are more numerous; and laſtly, becauſe every one has avoided as much as poſſible, the laborious employment of huſbandry, for which we were created by God, and which we have rendered ignominious: So ſenſibly we act.

Our new wants are another cauſe of our poverty. We muſt pay our neighbours four millions of livres for one article, and five or ſix for another, to ſnuff up our noſes a ſtinking powder that comes from America: Coffee, tea, chocolate, cochineal, indigo, ſpices, grocery wares, &c. coſt us above ſixty millions a year. All theſe articles were unknown in Henry the fourth's time, except grocery wares, the conſumption of which was then far leſs than at preſent. We burn an hundred times more wax candles, and we procure above half of our wax from foreigners, becauſe we neglect our hives. We ſee an hundred times more diamonds in the ears, on the necks and fingers of the citizens wives of Paris and of our great cities, than all the ladies of the court of Henry the fourth were poſſeſſed of, including the queen herſelf. We have been obliged to pay ready money for almoſt all theſe ſuperfluities.

Take notice in particular, that we pay above fifteen millions of livres per annum to foreigners on the town-houſe; and that Henry the fourth,

fourth, on his acceſſion to the throne, finding a debt of only two millions, on this imaginary ſecurity, wiſely paid off a part of the debt, to deliver the ſtate from this burden.

Conſider, that our civil wars occaſioned the treaſures of Mexico to circulate in France when Don Philip *the diſcreet* was deſirous of purchaſing France, and that ſince this time foreign wars have drained from us half of our money.

Theſe are in part the cauſes of our poverty; we conceal it under gilt wainſcotings, and through the artifices of milliners; we are poor with taſte. We have financiers, ſchemers, and merchants who are very rich; their children, their ſons in law very rich alſo; but in general the nation is not ſo.

The reaſoning of this old man, right or wrong, made a deep impreſſion on me, for the curate of our pariſh, who always entertained a friendſhip for me, has inſtructed me a little in geometry and hiſtory, and I begin to reflect, a thing which is very uncommon in my province. I do not know whether he was entirely right, but being poor myſelf, I eaſily brought myſelf to believe that I had a great number of companions in miſery.*

* Madame Maintenon, who was a woman of very diſtinguiſhed

Diſaſter of the Man worth Forty Crowns.

I AM not in the leaſt uneaſy about acquainting *the univerſe* that I am maſter of an eſtate which would bring me in clear forty crowns per annum, were it not for the tax with which it is loaded.

Several publications have appeared, wrote by perſons, who, for want of other employment, govern the ſtate by their fire-ſides. The preamble of theſe edicts run, *that the legiſlative and executive power, is by divine right, a co-proprietary of my landed*

tinguiſhed abilities in every reſpect, except that wherein ſhe conſulted the Abbé Gobelin, her confeſſor. Madam de Maintenon, I ſay, in one of her letters, reckons up the expence of her brother's family in 1680. He was a married man, rented an handſome houſe, kept ten ſervants, four horſes, and two coachmen, and kept a good table. Madam de Maintenon values the whole at nine thouſand livres per annum, and allows three thouſand livres for card playing, public diverſions, and extra expences of him and his lady.

To lead ſuch a life at Paris would require at preſent an income of forty thouſand livres. At the time of Henry the fourth, ſix thouſand livres per annum would have been ſufficient. This inſtance proves that the good old man does not abſolutely rave.

eſtate

eſtate, and that I owe it at leaſt one half of what I eat. The enormous ſtomach of the legiſlative and executive power made me bleſs myſelf. What would it be if this power which preſides over *the eſſential order of ſocieties* had the whole of my eſtate? The one is ſtill more divine than the other.

The comptroller-general knows that I uſed to pay in all but twelve livres; that this was a very heavy burden on me, and that I ſhould have ſunk under it, if God had not beſtowed on me the talent of making wicker baſkets, which aſſiſted me to ſupport my miſery. How then can I at once give the king twenty crowns?

The new miniſters aſſerted alſo in their preamble, that lands only ought to be taxed, becauſe every thing proceeds from the earth, except rain, and that conſequently nothing but the fruits of the earth owe an impoſt.

One of their officers came to me laſt war, and demanded for my quota, three ſeptiers ‡ of wheat and a ſack of beans, worth together about twenty crowns, towards maintaining the war that was then carrying on; the reaſon of which war I was entirely ignorant of, having only heard ſay, that my country could gain nothing by it, but might be a great loſer. As I had then nei-

‡ A French meaſure containing twelve buſh.

ther

ther corn, beans, nor money, the legiſlative and executive power committed me to priſon, and carried on the war as well as it could.

When I got diſcharged from my confinement, having nothing left but the ſkin on my bones, I met a jolly chubby cheeked fellow in a coach and ſix, who kept ſix footmen, and gave each of them for wages twice as much as my income. His maitre d'hotel as chubby cheeked as himſelf, had a ſalary of two thouſand livres per annum, and cheated him of twenty thouſand more. His miſtreſs coſt him eighty thouſand crowns a year: I had known him formerly, when he was not ſo rich as myſelf. He owned, for my conſolation, that he enjoyed an income of four hundred thouſand livres per annum: you pay then two hundred thouſand to the ſtate, ſaid I, towards maintaining the preſent advantageous war; for I who have an eſtate that only produces an income of an hundred and twenty livres, am obliged to pay one half. I! replied he, I contribute to the neceſſities of the ſtate! You are certainly in jeſt, friend; I am heir to an uncle who gained eight millions at Cadiz and Surat; I have not an inch of land; all my fortune is veſted in government ſecurities; you are the perſon who is to give half of his ſubſtance; you are a man of a landed eſtate. Don't you ſee, that if the miniſter

niſter of the finances was to demand of me ſomething towards ſupplying the neceſſities of the ſtate, he would be a blockhead who knew not how to calculate, for every thing proceeds from the land; money, and letters of exchange are only tokens of exchange, inſtead of placing on a card at Pharaoh an hundred ſeptiers of wheat, an hundred oxen, a thouſand ſheep, and two hundred ſacks of oats, I play with rouleaus, which repreſent theſe diſguſting commodities. If after having placed *the only impoſt* on theſe commodities, a demand was to be made on me of money a ſecond time, don't you perceive that this would be a double employ? That it would be demanding the ſame thing twice over? my uncle ſold at Cadiz to the value of two millions of your corn, and as much woollen manufactures made of your wool, as coſt two millions in France; he gained above cent per cent. by theſe two articles. You clearly conceive that his profit was made on lands which were already taxed. What my uncle bought of you for ten pence, he ſold for above fifty livres at Mexico, and after diſcharging all expences, returned with a fortune of eight millions.

You are ſenſible it would be a horrid piece of injuſtice to demand of him ſome farthings on the ten-pence that he laid out with you. If twenty

twenty such nephews as myself, whose uncles have gained each, eight millions at Mexico, Buenos Ayres, Lima, Surat, and Pondicherry, lent the state only two hundred thousand livres each, towards supplying the urgent necessities of their country, it would produce four millions. What a shocking affair! Pay, my friend, you who enjoy in peace a clear neat revenue of forty crowns, serve your country, and come and take a dinner sometimes with my servants.

This plausible discourse afforded me much matter for reflection, but very little consolation.

Discourse with a Geometrician.

IT sometimes happens that we cannot make a reply, yet are not in the least convinced. We are silenced without being satisfied. We feel in the bottom of our hearts a scruple, a secret repugnance which prevents our believing what has been proved to us. A geometrician demonstrates to you that between a circle and a tangent you can make an infinity of crooked lines pass, but cannot pass a straight one. Your eyes, your reason tell you the contrary. The geometrician gravely answers, that this is an infinity of a second order. You are silent and return

turn quite aſtoniſhed without having any clear idea, without comprehending any thing, and without making any reply.

You conſult a geometrician who explains the myſtery to you. We ſuppoſe, ſays he, what cannot be in nature, lines which have length without breadth; it is impoſſible, phyſically ſpeaking, that a real line can penetrate another. No crooked, no real ſtrait line can paſs between two lines that touch each other: These are only ſallies of the underſtanding, ideal chimeras; and true geometry is the art of meaſuring things that exiſt.

I was highly pleaſed with the confeſſion of this wiſe mathematician, and could not help ſmiling amidſt my misfortunes, to find that there was quackery even in the ſcience that is called the excellent ſcience. My geometrician was a philoſophical citizen who had condeſcended to chat with me ſometimes in my cottage. I ſaid to him, Sir, you have endeavoured to enlighten the citizens of Paris, with reſpect to the moſt important intereſt of mankind, the duration of human life. The miniſter has learned from you alone, the value of lives at different ages. You have propoſed to furniſh the houſes of the city with waters which at preſent they are in want of, and to ſave us at laſt the ſhame and ridicule of always hear-

hearing water cried about, and seeing women enclosed in an hoop, carry two water buckets, weighing together thirty pounds up four pair of stairs to a privy. Pray do me the favour to inform me how many animals with two feet and two hands there are in France?

The geometrician.

It is generally imagined, about twenty millions, and I am willing to adopt this very probable calculation* until it is verified, which would be a very easy matter, yet has not been done hitherto *because we never think at all.*

The man worth forty crowns.

How many arpents do you imagine the territories of France contain?†

The geometrician.

One hundred and thirty millions, almost half of which consists of roads, cities, villages, heaths, bogs, marshes, sandy and barren lands,

* This is proved by the memorials of the intendants made about the end of the seventeenth century, combined with the numbering by cottages in 1753 by order of the count d'Argenson; and especially with the very exact work of Mr. Mezance, wrote under the inspection of the intendant Michaudiere, a gentleman of very extraordinary abilities.

† An arpent is a French measure that contains 100 perches square, of 18 feet each.

useless

uſeleſs convents, pleaſant gardens, more agreeable than uſeful, uncultivated ſpots, and indifferent land badly cultivated. The good lands might be reduced to ſeventy five millions of ſquare arpents, but let us reckon eighty millions: One cannot do too much for one's country.

The man worth forty crowns.

How much do you think each arpent of land produces one year with another, in wheat, corn of all kinds, wine, fiſh, wood, metals, cattle, fruits, wool, ſilk, milk, and oil, after deducting all expences, not reckoning the impoſt?

The geometrician.

If each produces twenty livres, it is a great deal; however, let us ſay thirty, not to diſcourage our fellow citizens. Some arpents of land produce the value of three hundred livres; the produce of others amounts in value to only three livres. The proportional medium between three and three hundred is thirty; for you ſee plainly, that three is to thirty, as thirty to three hundred. It is true, if there were a great many arpents at thirty livres, and very few at three

three hundred livres, our reckoning would be very far from the truth, but again once more I have no mind to cavil.

The man worth forty crowns.

Very well, Sir, how much would the sum total of the produce of these eighty millions of arpents amount to in a year?

The geometrician.

It would amount to two thousand four hundred million of livres tournois.

The man worth forty crowns.

I have read that Solomon possessed himself twenty five thousand pounds sterling in ready money; and we certainly have not above two thousand four hundred millions of specie circulating in France, which I have been told is a much larger and richer country than the kingdom which Solomon reigned over.

The geometrician.

There's the mystery: There are, perhaps, at present about nine hundred millions of money circulating in the kingdom; and this money passing from hand to hand, suffices to pay for all commodities and all labour: the same crown may

may pass a thousand times from the pocket of the cultivator into that of the publican, and commissary of the aids.

The man worth forty crowns.

I understand you, but you have told me that we are twenty millions of inhabitants, men, women, aged persons and children; how much pray does each person's share amount to?

The geometrician.

An hundred and twenty livres, or forty crowns.

The man worth forty crowns.

You have guessed my income exactly: I possess four arpents of land, which, upon an average, one year with another, brings me in an hundred and twenty livres per annum: this is but a very trifle.

What! if every one had an equal share as in the golden age, does the share of each amount to no more than five louis d'or a year?

The geometrician.

No more, according to our calculation, which I have swelled a little. Such is the state

of

of human nature. Life and fortune are very much limited; we live at Paris one with another not above twenty two or twenty three years, and have one with another, at moſt not above one hundred and twenty livres to expend; that is to ſay, your lodging, cloaths, nouriſhment, furniture, &c. are comprehended in the ſum of one hundred and twenty livres.

The man worth forty crowns.

Alas! what have I done to you thus to deprive me of fortune and life? Is it true, that I have no longer than twenty three years to live, unleſs I ſteal a part of my companion's ſhare?

The geometrician.

This is inconteſtibly certain in the good city of Paris; but from theſe twenty three years, the ten of your infancy muſt be retrenched; for we do not enjoy life in infancy, it is but a preparatory ſtate; it is the veſtibule of the edifice; it is a tree that has not yet produced fruit; it is the dawn of a day. Retrench from the remaining thirteen years, the time of ſleep and of wearineſs, and you reduce it to one half, and there remains ſix years and an half, which you paſs in chagrin, pain, ſome ſmall pleaſure and hope.

The man worth forty crowns.

Mercy! your reckoning does not extend to three years of a ſupportable exiſtence.

The geometrician.

This is not my fault; nature regards individuals but very little. There are other inſects that live only a day, but whoſe ſpecies continue for ever. Nature is like thoſe great princes, who make no account of the loſs of four hundred thouſand men, provided they can compaſs their auguſt deſigns.

The man worth forty crowns.

Forty crowns a year, and but three years to live! What reſource can you deviſe againſt theſe two curſes?

The geometrician.

With reſpect to life, we ſhould endeavour to render the air more pure in Paris; men ſhould feed leſs luxuriouſly, and uſe more exerciſe; mothers ſhould ſuckle their own children, and not be ſo ill adviſed as to dread inoculation, as I have already obſerved; and with reſpect to fortune, people ſhould marry and get children.

The man worth forty crowns.

What! the method to live comfortably conſiſt in making another partaker of my miſery!

The geometrician.

Five or ſix wretched together make a very tolerable eſtabliſhment. Have a good wife, two boys and two girls only, and your ſhares altogether amount to ſeven hundred and twenty livres for your little family, ſuppoſing juſtice was done, and each individual had an hundred and twenty livres a year. Your children when young are hardly any expence to you; when grown up they aſſiſt you; their mutual aſſiſtance ſaves almoſt every kind of expences, and you would live very happily like a philoſopher, provided theſe gentlemen who govern the ſtate had not the barbarity to extort from each of you twenty crowns a year: but the misfortune is that we are no more in the golden age, wherein men were born all equal, had an equal ſhare in the production of an uncultivated earth. A vaſt deal is wanting at preſent for each being with two feet and two hands to poſſeſs a fund of an hundred and twenty livres yearly.

The man worth forty crowns.

Hah! you ruin us. You told me juſt now, that in a country which contained eighty millions of arpents of tolerable good land, and twenty millions of inhabitants, each ought to enjoy an income of one hundred and twenty livres, and you now take them away from us.

The geometrician.

I reckoned according to the regiſters of the golden age, but we muſt make our computation according to the iron age. There are many inhabitants who have not the value of ten crowns a year, others who have only four or five, and above ſix millions of ſouls who have abſolutely nothing at all.

The man worth forty crowns.

Impoſſible, they would die of hunger in three or four days time.

The geometrician.

No ſuch thing, the others who poſſeſs their ſhares find them employment, and let them ſhare with them; this it is, which pays the divine, apothecary, confectioner, actor, lawyer, coachman, &c. You think you have reaſon to complain that you have only an hundred and twenty livres

a year to expend, reduced to an hundred and eight livres, by your tax of twelve livres; but conſider the condition of ſoldiers, who ſpill their blood for their country; they expend, at four ſols per day, only ſeventy three livres a year, yet live well enough, by aſſociating themſelves into meſſes.

The man worth forty crowns.

Then an ex-jeſuit has above five times the pay of a ſoldier; yet the ſoldiers have rendered the ſtate more ſervice in the preſence of the king, at Fontenoy, Laufelt, and the ſiege of Fribourg, than the reverend father Valette has done.

The geometrician.

Nothing can be more true: And even each Ex-jeſuit has more to ſpend than his maintenance would have coſt in his convent: Some of them have got a great deal of money by writing pamphlets againſt the parliaments, as the reverend father Patouillet, and the reverend father Monote. Every one makes uſe of his wits in this world; one is at the head of a manufactory of ſtuffs; another of china; one undertakes the management of the opera; another writes the eccleſiaſtical gazette; a fifth compoſes a city tra-

tragedy or a romance in the Engliſh taſte, and employs the paper maker, ink maker, book-ſeller, printer, publiſher and hawker, who, but for him muſt beg alms. It is only, in ſhort, the reſtitution of the hundred and twenty livres, to thoſe who have nothing at all, that makes the ſtate flouriſh.

The man worth forty crowns.

A comical way of flouriſhing!

The geometrician.

There is no other; in every country the rich make the poor live. This is the only ſource of induſtry, of commerce. The more induſtrious a nation is, the more it gains from foreigners. If we got, by commerce, from foreigners, a balance in our favour of ten millions a year, there would be in twenty years, two hundred millions more in the ſtate; this would amount to a dividend of ten livres more for each perſon; that is to ſay, the merchants would gain each poor perſon ten additional livres in hopes of making ſtill more conſiderable advantages. But commerce has its bounds like the fertility of the earth, otherwiſe the progreſſion would go on to infinity; and ſince it is not certain that the balance of our

commerce will be always in our favour, there are particular times when we loſe.

The man worth forty crowns.

I have heard much talk about population. If we ſhould have double the number of children that we have at preſent, if our country ſhould become twice as populous, if we ſhould have forty millions of inhabitants inſtead of twenty, what would be the conſequence?

The geometrician.

The conſequence would be that each would have only twenty crowns to expend, reckoning one with another: or the earth muſt yield double the produce it does at preſent; or there muſt be double the number of poor; or we muſt be doubly induſtrious, and gain from foreigners twice as much as at preſent; or half the nation muſt be ſent to America; or one half of the nation muſt eat the other.

The man worth forty crowns.

Let us be contented then with our twenty millions of men, and our hundred and twenty livres a-head, ſhared as God pleaſes: but this ſituation is ſhocking, and your iron age is very hard.

The

The geometrician.

No nation is better off; and many fare far worſe. Do you think the north produces ſufficient to allow each inhabitant an hundred and twenty of our livres a year? Would the Huns Vandals and Franks, if they had poſſeſſed an equivalent ſum, have deſerted their native countries to endeavour to ſettle themſelves elſewhere, ſword in hand.

The man worth forty crowns.

If I let you talk on, you will perſuade me ſoon that I am happy with my hundred and twenty livres.

The geometrician.

If you think yourſelf happy, you are ſo.

The man worth forty crowns.

None but a fool can imagine himſelf to be what he is not.

The geometrician.

I have already told you, that to become eaſier in your circumſtances, and more happy than you are at preſent, you muſt get a wife; but I ſhall add, that ſhe muſt have an hundred and twenty

livres a year income, that is to ſay, four arpents of land at ten crowns an arpent; the ancient Romans had each only three. If your children are induſtrious, each of them may gain as much by working for the others.

The man worth forty crowns.

Thus they might get money without others loſing it.

The geometrician.

This is the law of all nations, we breathe but upon theſe terms.

The man worth forty crowns.

And I and my wife ought each to give half of our ſubſtance to the legiſlative and executive power, and the new miniſters of ſtate rob us of half the reward of our labour and of the ſubſtance of our poor children before they can gain their livelihood. Tell me pray, how much money theſe new miniſters, by their divine right bring into his majeſty's coffers.

The geometrician.

You pay twenty crowns for four arpents, which bring you in forty. The rich man who poſſeſſes four hundred arpents will pay two thouſand crowns, according to this new tariff, and the

the eighty millions of arpents in the kingdom will produce the king twelve hundred millions of livres a year, or four hundred millions of crowns.

The man worth forty crowns.

This to me ſeems impracticable and impoſſible.

The geometrician.

You are quite in the right, and this impoſſibility is a geometrical demonſtration, that the reaſoning of our new miniſters is fundamentally wrong.

The man worth forty crowns.

Does it not demonſtrate the greateſt injuſtice to take from me half of my wheat, hemp, wool, &c. and not to require any aſſiſtance from thoſe who have gained ten, twenty or thirty thouſand livres a year with my hemp, which they have manufactured into linen; with my wool, which they have made into cloth; with my wheat, which they have ſold at a much greater price than they gave for it?

The geometrician.

The injuſtice of this adminiſtration is as evident as its calculation is erroneous. It is requiſite that induſtry ſhould be encouraged, but opulent induſtry ſhould notwithſtanding contribute towards the neceſſities of the ſtate. This induſtry has certainly taken from you a part of your hundred and twenty livres, and has appropriated it to itſelf, by ſelling you your linen and cloaths for twenty times as much as they would have coſt you if you had made them yourſelf. The manufacturer who has enriched himſelf at your expence, has given, I acknowledge, ſalaries to his artificers, who poſſeſſed nothing themſelves; but he has kept for himſelf each year, a ſum which at laſt amounts to thirty thouſand livres a year; he has therefore acquired this fortune at your expence: you could never ſell him your neceſſaries dear enough to reimburſe you what he has gained by you; for if you were to attempt this advance of price, he would procure them from abroad at an eaſier rate. A proof of this is, that he remains always poſſeſſed of his thirty thouſand livres a year, and you remain with your hundred and twenty livres, which ſtock, far from being encreaſed, is frequently

quently leſſened. It is therefore both neceſſary and equitable that the refined induſtry of the merchant ſhould pay more than the rude induſtry of the labourer. It is the ſame with reſpect to receivers of public taxes. Your tax was twelve livres, until our great miniſters taxed you twenty crowns: of theſe twelve livres the publican kept ten ſols for himſelf. If your province contains five hundred thouſand ſouls, he will have gained two hundred and fifty thouſand livres a year. If he expends fifty thouſand, it is evident at the expiration of ten years, he will be maſter of a fortune of two millions. It is but juſt that he ſhould contribute in proportion, otherwiſe all would be perverted and turned topſy turvy.

The man worth forty crowns.

I return you thanks for taxing this financier, it conſoles my imagination; but ſince he has ſo finely encreaſed his ſuperfluity, how muſt I do to augment alſo my little fortune?

The geometrician.

I have already told you; marry, work, endeavour to draw from your land a greater quantity of produce than it affords at preſent.

The man worth forty crowns.

Suppoſe that I have laboured hard, that all the nation has done the ſame, that the legiſlative and executive power has received thereby a much greater tribute, how much has the nation gained at the expiration of the year?

The geometrician.

Nothing at all; unleſs it has carried on an uſeful foreign commerce; but the inhabitants will have lived more commodiouſly. Every one will have had in proportion, more linen, cloaths and furniture than before. There will have been a more plentiful circulation in the ſtate, wages will have been encreaſed at length nearly in proportion to the number of ſheaves of corn, fleeces of wool, bullocks hides, &c. that have been conſumed, and of grapes that have been preſſed to make wine. The king will have received a greater value of commodities in money, and the king will have paid a greater price to all thoſe whom he has employed under him; but there will not be a ſingle crown more in the kingdom.

The man worth forty crowns.

What will then remain with the government at the expiration of the year?

The

The geometrician.

Nothing once more; as is the caſe with every power; it does not grow rich, it has been maintained, cloathed, lodged, &c. every individual has been ſo too, according to his ſtation; and if it hoards up money, it has taken from the circulation as much money as it has heaped up; it has made as many wretches as it has put forty crowns into its coffers.

The man worth forty crowns.

But the great Henry the fourth was then only a villain, a miſer, a plunderer, for I have been told that he hoarded up in the baſtile more than fifty millions of our preſent money.

The geometrician.

He was as good as he was wiſe and valiant. He was about to engage in a juſt war; and by amaſſing in his coffers twenty two millions of the money of his age, having ſtill to receive above twenty millions more which he ſuffered to circulate, he ſpared his people above an hundred millions that it would have coſt them if he had not taken theſe uſeful meaſures. He rendered himſelf morally certain of ſucceſs

againſt an enemy that had not made uſe of the ſame precautions. The calculation of probabilities was prodigiouſly in his favour. His twenty two millions hoarded up, prove that there was then in the kingdom the value of twenty two millions overplus in the produce of the land; thus nobody was a ſufferer.

The man worth forty crowns.

My old man then with juſtice told me, that we were richer in proportion under the duke of Sully's adminiſtration than under that of our new miniſters who have laid on us the *only* impoſt, and have taken from me twenty crowns out of my forty. Tell me pray, is there any one nation in the world that enjoys this fine advantage of one only impoſt?

The geometrician.

Not a ſingle opulent nation. The Engliſh, who ſeldom laugh, laughed heartily when they heard that our ſchemers propoſed among us this adminiſtration. The Chineſe demand a tax from all merchant ſhips that arrive at Canton. The Dutch pay at Nangazaqui, when they are received at Japan, under pretence that they are not chriſtians. The Laplanders and

Sa-

Samoieds indeed are ſubject to a ſingle impoſt in marten's ſkins; the republic of San Marino pays only a tithe for the ſupport of the ſplendor of the ſtate.

There is in Europe a nation celebrated for its equity and valour that pays no tax, viz. the Helvetian nation; but it happens thus; this nation has taken the place of the dukes of Auſtria and Zuringia; the little diſtricts are democratical and very poor: each inhabitant therein pays a very moderate ſum towards the neceſſities of the ſmall republic. In the rich diſtricts they are taxed for the uſe of the ſtate the ſame duties that the archdukes of Auſtria and the lords of the manors formerly demanded: the proteſtant diſtricts are in proportion twice as rich as the catholic, becauſe there the ſtate poſſeſſes the eſtates of the monks. Thoſe who were ſubjects of the archdukes of Auſtria, dukes of Zuringia and the monks, are ſo at preſent of the ſtate; they pay this ſtate the ſame tithes, the ſame duties, the ſame fines of alienation that they paid their ancient maſters; and as the ſubjects in general have very little commerce, merchandize is not ſubjected to any duty except the trifling tax of ſtaple: Men make a traffic of their valour with foreign powers, and ſell themſelves for a term of years, which

which brings ſome money into their country at our expence; and is as ſingular an inſtance in the civilized world, as the impoſt eſtabliſhed by your new legiſlators.

The man worth forty crowns.

So, Sir, the Swiſs are not by divine right ſtripped of half their fortunes; and he who poſſeſſes four cows does not give two of them to the ſtate?

The geometrician.

No, doubtleſs. In one diſtrict, they pay one caſk in thirteen caſks of wine, and drink the other twelve themſelves. In another diſtrict, they pay the twelfth caſk and drink eleven themſelves.

The man worth forty crowns.

Ah! that I was but a Swiſs. What a curſed tax is this *ſingle* and iniquitous tax which has reduced me to beg alms! But are three or four hundred taxes whoſe very names it is impoſſible to remember, more juſt and honeſt? Was there ever a legiſlator, who upon founding a ſtate, thought of creating the counſellors of the king, coal-meters, gaugers of caſks, aſſizers of wood, ſearchers of hogs tongues, overſeers of ſalt butter &c.? Of maintaining an army of ſcoun-

ſcoundrels twice as numerous as that of Alexander, commanded by ſixty generals, who lay the country under contributions, and gain ſignal victories every day, and take priſoners, whom they ſometimes ſacrifice in the air, or in a little wooden theatre, after the manner of the ancient Scythians, as my curate has informed me?

Is ſuch a legiſlature, which is ſo much exclaimed againſt, and occaſions ſo many tears to be ſhed, better than that which takes from me at once half of my property? I am very much afraid, that upon a nice calculation, it will be found, that the old eſtabliſhment takes three fourths by retail.

The geometrician.

Iliacos intra muros peccatur et extra.
Eſt modus in rebus cavеas ne quid nimis.

The man worth forty crowns.

I have learned a little hiſtory and geometry, but I don't know a word of latin.

The geometrician.

This ſignifies nearly, *extreams on both ſides are wrong, preſerve a medium in every thing. Too much of nothing.*

The

The man worth forty crowns.

Yes, nothing too much, this is exactly my caſe; but I have not enough.

The geometrician.

I allow that you would be ſtarved to death, and myſelf too, and the ſtate alſo, if the new adminiſtration laſted only two years; but it is to be hoped God will be pleaſed to take pity on us.

The man worth forty crowns.

We paſs our lives in hope, and die in hope. Adieu, Sir, you have inſtructed me, but I have a wounded heart.

The geometrician.

That is frequently the fruit of knowledge.

Adventure with a Carmelite.

AFTER returning a thouſand thanks to the member of the academy of ſciences, for having given me a true notion of the matter, I went away praiſing providence, but muttering between my teeth theſe ſad words, *only twenty crowns a year to live upon, and only twenty two years to live.* Alas, would to God that life was ſtill ſhorter, ſince it is ſo miſerable!

I ſoon arrived at a ſuperb houſe. I was already very hungry; I had not even the hundred and twentieth part of the ſum which by right belongs to every individual. But as ſoon as I was informed that this palace was a convent of barefooted Carmelites, I conceived great hopes; and ſaid to myſelf, ſince theſe holy fathers are ſo humble as to walk barefooted, they will certainly be charitable enough to give me a dinner.

I pulled the bell; a Carmelite came; what would you have, my ſon? Bread, reverend father, the new edicts have robbed me of every thing. Son, we aſk alms ourſelves, we do not beſtow them. What! your holy inſtitute command you not to wear ſhoes, and you have a palace, yet refuſe me a morſel of bread! Son it is true, we go without ſhoes; it is an expence ſaved; but

but we feel no more cold in our feet than in our hands; and if our holy inſtitution had commanded us to go bare a—d, we ſhould have felt no cold in our backſides. With regard to our fine houſe we built it eaſily, becauſe we are poſſeſſed of houſes in this very ſtreet, the rents of which amount to an hundred thouſand livres a year.

Ah! ah! you ſuffer me to periſh with hunger, and have an hundred thouſand livres a year: You pay then ſurely fifty thouſand to the new government.

God preſerve us from paying a farthing. The product of the earth cultivated by induſtrious hands, hardened with toil and bedewed with tears, alone owes a tribute to the legiſlative and executive power. The alms which we have received have enabled us to build theſe houſes which bring in this revenue of an hundred thouſand livres per year. But theſe alms, ariſing from the fruits of the earth, having already paid the duty, ought not to pay it a ſecond time: They have ſanctified the faithful who impoveriſhed themſelves by enriching us: And we continue to aſk charity and lay under contribution the ſuburb of St. Germains in order to ſanctify more faithful. Having ſaid theſe words the Carmelite ſhut the door in my face, and retired.

As

As I paſſed the hotel of grey muſqueteers I told the affair to one of theſe gentlemen; I had a good dinner given me and a crown. One of them propoſed to burn the convent, but a muſqueteer who was wiſer, remonſtrated that the time was not yet come, and entreated him to wait two or three years longer.

An AUDIENCE of the COMPTROLLER GENERAL.

I WENT with my crown to preſent a petition to the comptroller general, who that day gave audience.

His anti-chamber was filled with all ſorts of people. There were faces ſtill more chubby, bellies much more round, and countenances more haughty than that of my man worth eight millions. I did not dare to come near them, I ſaw them, but they did not deign to ſee me.

A monk a great tything man had commenced a proceſs againſt people whom he called his peaſants. He had already a greater revenue than half his pariſhioners put together; and he was beſides lord of the manor. He maintained that his vaſſals having converted with prodigious labour their heaths into vineyards, ought to pay him

him the tenth part of their wine, which amounted reckoning the expences of labour and wineprops, [casks, &c. to above a quarter of the vintage. But as tithes are of divine right, said he, I demand a fourth part of the substance of my peasants in the name of God. The minister said to him, I see how charitable you are.

A farmer general very skilful in the aids, then said to the comptroller, Sir, the village can give nothing to this monk; for having made the parishioners pay last year thirty two customs for their wine, and having condemned them afterwards to pay the *trop bu*,* they are entirely ruined. I have sold their cattle and their furniture, they are still in my debt. I oppose the pretensions of the reverend father.

You are in the right to be his rival, replied the minister, you both equally love your neighbour, and edify me.

A third, a monk and lord of a manor whose peasants are in mortmain, waited also a decree of council to put him in possession of the whole fortune of a citizen of Paris, who having inadvertently dwelt a year and a day in a house subject to this servitude, and situated in the estate of this priest, died there at the expiration of the year. The monk claimed the whole

* A particular kind of impost.

whole fortune of the citizen, and this by divine right.

The miniſter concluded this monk to be as juſt and as tender hearted as the former two.

A fourth, who was comptroller of the king's demeſnes, preſented a fine memorial, in which he juſtified his having reduced twenty families to beggary. They had inherited from their uncles, aunts, brothers and couſins; conſequently muſt pay the uſual fine. The comptroller had generouſly proved to them that they had not ſufficiently valued their inheritances; that they were much more valuable than they thought; and in conſequence thereof having caſt them in triple coſts, had ruined them by the expences of the law ſuit, and thrown the fathers of the families into priſon, by which means he had purchaſed their beſt poſſeſſions without opening his purſe.

The comptroller general ſaid to him, (in rather a ſarcaſtical manner to be ſure) *Euge comptroller bonus; quia ſupra pauca fuiſti fidelis farmer general te conſtituem.*† Nevertheleſs he whiſpered to a maſter of requeſts who ſat near him; we muſt make theſe ſacred bloodſuckers and theſe profane bloodſuckers refund: It is time to relieve the people who without our care and

† Well done good comptroller, becauſe thou haſt been faithful over a few things, I will make thee a farmer general.

equity

equity, would never have any thing to live upon, but in the other world.*

Men of profound genius preſented ſchemes to him. One propoſed to place a tax upon wit. Every body, ſaid he, will be eager to pay it, none will be willing to paſs for fools. The miniſter anſwered, I declare you exempt from the tax.

Another propoſed to eſtabliſh the *ſingle* impoſt on ſinging and laughter, becauſe the nation was the merrieſt in the world, and a ſong conſoled it for every thing. But the miniſter obſerved, that for ſome time paſt hardly any merry ſongs had been compoſed, and he was fearful leſt to avoid the tax the nation ſhould become too ſerious.

A wiſe and brave citizen came next, who offered to give the king three times as much as at preſent, by making the nation pay three times leſs. The miniſter adviſed him to learn arithmetic.

A fourth proved to the king *out of friendſhip*, that he could not collect above ſeventy five millions, but that he would procure him two hundred and twenty five millions. You will do me a favour, replied the miniſter, when the debts of the ſtate are diſcharged.

* A caſe nearly ſimilar happened in the province where I lived, and the comptroller of the demeſnes was forced to make reſtitution. But he was not puniſhed.

At

At laſt arrived a commiſſary belonging to the new author who makes the legiſlative power co-proprietary of all our eſtates, by divine right, and who gives the king twelve hundred millions a year. I recollected the man who ſent me to priſon for not paying my twenty crowns. I threw myſelf at the feet of the comptroller general, and demanded juſtice; he laughed heartily, and told me they had played me a trick. He commanded theſe ſorry jeſters to pay me an hundred crowns damages, and exempted me from the tax the reſt of my life. I expreſſed my gratitude, by ſaying, Sir, God bleſs you!

A LETTER to the MAN worth FORTY CROWNS.

THOUGH I am thrice as rich as you, that is to ſay, though I poſſeſs an income of three hundred and ſixty livres a year, yet I write to you as to my equal, without affecting the pride of a rich man.

I have read the account of your diſaſter and the juſtice that the comptroller general has done you. I compliment you on the occaſion, but unfortunately I have juſt been reading Le Financier Citoyen, notwithſtanding my diſlike to the title which ſeems contradictory to a number of

of people. This citizen takes from you twenty livres of your income and from me ſixty; he allows only an hundred livres to each individual in the whole nation. But in return, a man not leſs illuſtrious ſwells our incomes to an hundred and fifty livres; I perceive your geometrician embraces an exact medium. He is none of thoſe magnificent gentlemen who with a ſtroke of the pen people Paris with a million of inhabitants, and make fifteen hundred millions of ſounding ſpecie circulate in the kingdom, after all our loſſes in the late war.

As you are a great reader, I will lend you the *Citizen Financier*, but do not believe every thing the author ſays; he quotes the will of the great miniſter Colbert, and is ignorant that it is a ridiculous rhapſody compoſed by one Gatien de Courtils. He quotes the tithe of marſhal Vauban and does not know it was wrote by one Boiſguilbert. He quotes the will of Cardinal Richlieu and is ignorant that it was compiled by the abbé de Bourzeis. He pretends this cardinal aſſerts *that when proviſions are dear the ſoldier receives more pay.* Yet during his miniſtry proviſions grew very dear, and the pay of the ſoldiery was not at all encreaſed; which proves independently of an hundred other proofs, that this book known to be counterfeit at its firſt appearance, and afterwards imputed to the cardinal, was no more his than the wills of Cardi-

nal

nal Alberoni and Marshal Bellisle belonged to them.

Ever while you live distrust wills and systems. I have been their victim as well as you; the new Triptolemus's have disappointed me still more; and had it not been for a little legacy which revived me, I should have died for want.

I have an hundred and twenty arpents of arable land situated in the finest country in nature and in the most ungrateful soil. Each arpent yields only (after all expences are paid,) half a crown. As soon as I read in the monthly journals that a celebrated lover of agriculture had invented a new machine for sowing, and that he had tilled his land in borders in order that sowing less he might reap a greater crop; I immediately borrowed money, bought a machine for sowing, sowed after his manner, and lost my money and labour, as well as this illustrious personage who no longer sows by borders.

My cursed stars suffered me to read the oeconomical journal which is sold at Paris by Boudot. I hit upon the experiment of an ingenious Parisian, who for his amusement had tilled his garden fifteen times, and sowed corn in it instead of planting tulip roots: he had a very plentiful crop. I borrowed more money. I have only to give my land thirty plowings, said I to

myself, and I shall have double the crop of this worthy Parisian who has formed his principles of agriculture at the opera and play house, and behold how I am enriched by his lessons and example.

In my country it is impossible to plow even four times, the rigour and sudden changes of the weather do not permit it, and besides, the misfortune that I had had to sow in borders after the manner of the illustrious lover of agriculture whom I have mentioned, had obliged me to sell my team. I employed all the ploughs within four leagues of me to plough my hundred and twenty arpents thirty times. Three ploughings cost twelve livres an arpent, it is the fixed price, but each arpent was to have thirty ploughings. The tillage of each arpent cost me an hundred and twenty livres, the expence of the whole amounted to fourteen thousand four hundred livres. My crop which in my cursed country commonly amounts to three hundred septiers amounted it is true to three hundred and thirty, which at twenty livres the septier produced me six thousand six hundred livres; I lost seven thousand eight hundred livres. Indeed I had the satisfaction

I had been ruined entirely, but for an old aunt whom a great physician dispatched to the other

other world by reasoning, as well in physick as myself in agriculture.

Could you believe that I was weak enough to suffer myself to be seduced again by this Boudot? This man after all had not sworn my destruction. I read in his journal, that a person need only advance four thousand livres, to have four thousand livres a year in artichoaks: Certainly Boudot will restore me in artichoaks what I have lost in wheat by his means. Behold my four thousand livres expended, and my artichoaks devoured by the field mice. I was hissed at in my district like the devil of Papefiguere.

I wrote a thundering letter of reproach to Boudot. Instead of returning me an answer, the traitor diverted himself in his journal at my expence. He impudently denied that the Caribeans were born red. I was obliged to send him an attestation from an ancient counsellor of the king at Guadeloupe, that God had made the inhabitants of the Caribbee islands red, as well as the negroes black. But this little victory did not prevent my losing to the very last farthing the whole of my aunt's fortune by giving too easy belief to the new system. My dear Sir, once more beware of quacks.

FRESH DISASTERS
OCCASIONED BY THE
NEW SYSTEMS.

This little fragment is extracted from the manuscripts of an old hermit.

I PERCEIVE that if good citizens have amused themselves in governing kingdoms, and putting themselves in the places of kings; if others have thought themselves Triptolemus's and Ceres's; there have been some more haughty who without ceremony have set themselves in the place of God, and created the universe with their pens, as God created it formerly by his word.

One of the first who presented himself to my adoration was a descendant of Thales named Telliamed, who taught me that the mountains and men were produced by the waters of the sea. There were at first fine seamen which afterwards became amphibious. Their beautiful forked tails were changed into thighs and legs. I was as yet quite full of the metamorphoses of Ovid, and of a book which demonstrated that the

the human race was deſcended from baboons. I liked as well to deſcend from a fiſh as a monkey.

In proceſs of time I entertained ſome doubts concerning this genealogy, as well as concerning the formation of mountains. What, ſaid he, are you ignorant that the currents of the ſea which always caſt up ſand to the right and left to the height of ten or twelve feet at moſt, have produced in an infinite ſeries of ages, mountains twenty thouſand feet in height, which are not compoſed of ſand? Learn that the ſea has neceſſarily covered the whole globe. A proof of it is, that anchors of ſhips have been found on mount St. Bernard, which were there many ages before mankind made uſe of ſhips.

Imagine to yourſelf that the earth is a *globe of glaſs* which has been a long time covered with water. The more he inſtructed me the more incredulous I became. What then, ſaid he to me, have you not ſeen the hill of Touraine thirty ſix leagues diſtant from the ſea? It is an heap of ſhells, with which the peaſants enrich their lands as with dung. Then if the ſea has depoſited in a ſucceſſion of ages a whole mine of ſhells thirty ſix leagues diſtant from the ocean; why may it not have flowed as far as three thou-

sand leagues in an infinity of centuries on our globe of glass?

I answered, Mr. Telliamed, there are people who can walk fifteen leagues a day; but they cannot walk fifty. I do not believe that my garden is glass, and as to your mine I doubt whether it is a bed of marine shells. It may be possibly only a mine of small calcarious stones which easily take the form of fragments of shells, as there are stones shaped like tongues, which nevertheless are not tongues at all; others shaped like stars which are not stars in the least; others rolled up like serpents, which are not serpents; some like the private parts of the fair sex, which however never were parts of an human body. We see dendrites, and figured stones that represent trees and houses without these stones having ever been houses or oaks.

If the sea has deposited so many beds of shells in Touraine, why has it neglected Brittany, Normandy, Piccardy, and all the other coasts? I am very much afraid that this so much boasted bed no more proceeds from the sea, than mankind. And even if the sea had diffused itself thirty six leagues, this is no proof that it ever extended as far as three thousand, or even as far as three hundred leagues; and that all mountains were produced by the sea. One might as well

well ſay that mount Caucaſus formed the ſea, as pretend that the ſea formed mount Caucaſus.

But Mr. Incredulous, what anſwer can you make to the petrified oyſters that have been found on the top of the alps?

I ſhall anſwer, that I have no more ſeen petrified oyſters than anchors of ſhips on the top of mount Cenis. I ſhall anſwer, as has already been ſaid, that oyſter ſhells (which eaſily become petrified) have been found at very great diſtances from the ſea, as roman medals have been dug up an hundred leagues from Rome; and I ſhould rather chuſe to believe that the Pilgrims of St. James left ſome ſhells towards St. Maurice, than imagine that the ſea formed mount St. Bernard.

There are ſhells every where, but is it very certain that they are not the exuviæ of the teſtaceous and cruſtaceous animals, of our lakes and our rivers, as well as of little ſea fiſh?

Mr. Incredulous, I will make you ridiculous in the world that I propoſe to create.

Mr. Creator, with your permiſſion; Every one is maſter in his own world; but you ſhall never make me believe that the world in which we are is made of glaſs, nor that a few ſhells are

a demonſtration that the ſea has produced the Alps and mount Taurus. You know the mountains of America contain no ſhells. You therefore cannot have created that hemiſphere, and ought to be contented with the ancient world; this is enough.

Sir, Sir, if ſhells have not yet been diſcovered on the mountains of America, *they will be diſcovered in time.*

Sir, this is talking like a creator who knows his ſecret and goes on ſure grounds. I give you up if you pleaſe your hill provided you leave me my mountains. Otherwiſe I am your providence's moſt obedient humble ſervant.

At the time I was thus arguing with Telliamed, an Iriſh jeſuit in the diſguiſe of a layman, moreover a great obſervator and poſſeſſed of good microſcopes, made eels with the flour of damaged corn. There was then no douht but men might be made with flour of good wheat. Immediately organic particles were created, of which man was compoſed. Why not? The great geometrician Fatio had raiſed the dead at London; live perſons might as eaſily be made at Paris with organic particles: But unfortunately the new eels of Needham having diſappeared, the new men diſappeared alſo, and fled away amongſt the monads

nads which they met with in the plenum in the midſt of ſubtile, globular, and canulated matter.

Not but theſe creators of ſyſtems have rendered great ſervices to phyſics. God forbid I ſhould deſpiſe their labours! they have been compared to alchymiſts, who in ſearch of the philoſopher's ſtone (which they have not found) have diſcovered many good remedies, or at leaſt very curious matters. A man may be a perſon of uncommon merit, and yet be miſtaken concerning the formation of animals, and ſtructure of the globe.

Fiſhes changed into men, and water changed into mountains, did not injure me ſo much as Mr. Boudot; I confined myſelf tranquilly to doubt, when a Laplander took me under his protection. He was a profound philoſopher, but never pardoned thoſe who were not of his opinion. He directly made me know the future clearly, by exalting my ſoul. I made ſuch prodigious efforts of exaltation that I got a fit of ſickneſs; but he cured me of it by wrapping me up in a pitch plaiſter from head to foot. Scarcely was I able to walk, before he propoſed to me a voyage to the terra auſtralis to diſſect there the heads of giants, in order to attain a clear knowledge of the nature of the ſoul.

I could not bear the ſea; he was kind enough to lead me through the earth. He cauſed a great hole to be bored through the terreſtrial globe; this hole led ſtraight through to the Patagonians. We ſat out, I broke one of my legs at the very entrance of the paſſage; it was very difficult to reduce the fracture: However at laſt a callus formed which afforded me a good deal of comfort.

I have already mentioned all this in one of my diatribes, in order to inſtruct the univerſe very attentive to theſe great matters. I am very old; I love ſometimes to repeat my ſtories, in order to inculcate them the better in the minds of children, for whoſe inſtruction I have ſo long laboured.

Marriage of the Man worth Forty Crowns.

THE man worth forty crowns having improved himſelf greatly and having got a ſmall fortune, married a pretty girl who poſſeſſed an income of an hundred crowns. His wife ſoon became pregnant. He went to his geometrician to enquire whether ſhe would have a boy or a girl? The geometrician anſwered, that

that midwives and chambermaids generally knew, but that professors of physics who predicted eclipses were not so enlightened.

He was desirous afterwards of knowing whether his son or daughter had already a soul. The geometrician said that this was not his business, that he must consult a professor of divinity.

The man of forty crowns who was already worth two hundred crowns a year at least, asked in what place his child was? In a little bag, replied his friend, situated between the bladder and the gut rectum. O God of my fathers, exclaimed he, the immortal soul of my child lodged between urine and something worse! Yes, my dear neighbour, the soul of a cardinal has no other cradle; and yet they behave with haughtiness and give themselves airs.

Ah Mr. scholar, could not you inform me how children are made?

No, my friend; but if you have a mind I will tell you what philosophers have imagined; that is to say, how children are not made.

First, the reverend father Sanchez in his excellent book concerning *Matrimony*, is entirely of the opinion of Hippocrates; he believes as an article of faith, that the male and female both emit at the same time, and that their semen unites

together, and that at this moment the child is conceived by this union; and he is so thoroughly perſuaded of the truth of this phiſical ſyſtem become a point of theology that he examines chap. 21 of the ſecond book *utrum virgo Mariæ ſemen emiſerit in copulatione cum ſpiritu ſancto.*

Ah Sir, I have already told you that I do not underſtand Latin, explain in French the oracle of father Sanchez. The geometrician tranſlated the text, and both were ſhocked to the higheſt degree.

The new married man though he thought Sanchez very ridiculous, was nevertheleſs well enough ſatisfied with Hippocrates, and flattered himſelf that his wife had fulfilled all the conditions impoſed by this phyſician in order to get a child.

Unfortunately, ſays his neighbour to him, there are many women who do not emit any fluid in copulation, and who receive the embraces of their huſbands with averſion; yet notwithſtanding have children. This circumſtance alone decides againſt Hippocrates and Sanchez.

Beſides, there is the greateſt probability that nature acts always in the ſame caſes by the ſame principles; then, there are many ſpecies of animals that engender without copulation, as ſcaled fiſh, oyſters,

oysters, and some kinds of insects. Physicians therefore were obliged to seek a mechanism of generation that suited all animals. The celebrated Harvey who first demonstrated the circulation of the blood, and was worthy to discover the secrets of nature, thought he had found it in fowls: They lay eggs; he judged that women laid eggs also. The wicked wits said that this was the reason why people call their wives or mistresses, my chicken, and that all women are coquets, because they are desirous the cocks should think them handsome. Notwithstanding this raillery, Harvey did not change his opinion, and that we proceeded from eggs was the established doctrine throughout Europe.

The man worth forty crowns.

But Sir, you have told me that nature is always like herself, that she acts ever by the same principle in the same circumstances; women, cows, she asses, eels, do not lay eggs at all. You are joking with me.

The geometrician.

They do not lay eggs outwardly, but they lay eggs within: They have ovaries like all fowls: Cows and eels have them also. An egg is detached

eached from the ovary, and is hatched in the womb. Observe all scaled fish and frogs, they lay eggs which are fecundated by the male. Whales and other sea animals of that species hatch their eggs in their womb. Mites, moths, the most vile insects are visibly formed from eggs. Every thing proceeds from an egg; And our globe is a great egg that contains all the rest.

The man worth forty crowns.

Indeed this system carries with it all the marks of truth, it is simple and uniform, and demonstrable to the eye in the greater part of animals; I am very well satisfied with it, I desire no other; the eggs of my wife are extremely dear to me.

The geometrician.

In length of time the world grew tired of this system; and children were made after another manner.

The man worth forty crowns.

Why, since this is so natural?

The

The geometrician.

Becauſe the learned pretended that women have no ovaries but only little glands.

The man worth forty crowns.

I ſuſpect that people who had another ſyſtem to put off, were deſirous to decry this of eggs.

The geometrician.

Very poſſibly. Two dutchmen bethought themſelves of examining the ſeminal fluid of the human ſpecies, and of ſeveral animals, in a microſcope; and fancied they perceived animals already wholly formed, that moved with an inconceivable velocity. They ſaw them alſo in the ſeminal fluid of a cock. They then judged that the males did all, and the females nothing, they ſerved only to bear the treaſure which the males had entruſted them with.

The man worth forty crowns.

This is very ſtrange. I have ſome doubts concerning all theſe little animals that friſk about ſo prodigiouſly in a liquor in order to become afterwards motionleſs in the eggs of birds, and

and to be not leſs motionleſs during nine months, (ſome few tumbles excepted) in the belly of a woman; this does not ſeem to me conſequent. This is not, according to my judgment, the ſtep of nature. Pray, how are theſe little homunculi ſhaped who ſwim ſo excellently in the liquor you mention?

The geometrician.

Like worms. There was particularly a phyſician named Andry, who diſcovered worms every where, and who wanted abſolutely to deſtroy the ſyſtem of Harvey. He would, if he could, have annihilated the circulation of the blood, becauſe another had made the diſcovery. At length, two dutchmen, and Mr. Andry, by committing the ſin of Onan and examining things in a microſcope reduced man to be a caterpillar. Like this inſect we are at firſt a worm, then in our enveloped ſtate we become like it during nine months a true chryſalis. Afterwards if the caterpillar becomes a butterfly, we become men; behold our metamorphoſes.

The man worth forty crowns.

Very well! has the world abided by this opinion? Has there been no new way of thinking on this head ſince?

The

The geometrician.

Mankind was diſguſted at being caterpillars. A very diverting philoſopher diſcovered that attraction made children, and thus the matter is effected. The germ having fallen into the matrix, the right eye attracts the left eye which arrives to unite itſelf to it in the quality of an eye, but is hindered therefrom by the noſe that it meets in its way which obliges it to place itſelf on the left ſide. It is the ſame with the arms, thighs and legs which join to the thighs. It is difficult to explain by this Hypotheſis the ſituation of the breaſts and buttocks. This great philoſopher admits no deſign of the creating being, in the formation of animals. He is very far from believing that the heart is made to receive the blood and force it to all parts of the body, the ſtomach for digeſtion, the eyes for ſeeing, or the ears for hearing, this ſeemed too vulgar; everything is done by attraction.

The man worth forty crowns.

A fool, I flatter myſelf nobody adopted ſo extravagant an idea.

The geometrician.

It was a good deal laughed at, but what is a ſad thing, this mad man reſembled theologians who perſecute, as much as they can, thoſe whom they cauſed to laugh.

Other philoſophers have invented other ways, but have not been more ſucceſsful; it is is no longer the arm which ſeeks the arm; it is no longer the thigh that runs after the thigh; but little molecula, little particles of the arms and thighs which place themſelves on each other. We ſhall perhaps be obliged at laſt to return to the doctrine of eggs, after having waſted a great deal of time.

The man worth forty crowns.

I am glad of it; but what has been the reſult of all theſe diſputes?

The geometrician.

Doubt. If the queſtion had been debated between theologians, excommunications and bloodſhed would have been the conſequence, but among profeſſors of phyſics peace is ſoon made, each has lain with his wife without thinking the leaſt in the world about her ovaries or fallopian tubes. The women have become pregnant

nant without even enquiring how the myſtery is effected. Thus you ſow wheat and are ignorant how wheat grows in the earth.

The man worth forty crowns.

Oh! I know how very well; I have been told long ago; it is by putrefaction. However I am ſometimes inclinable to laugh at what has been told me.

The geometrician.

It is a very good inclination. I adviſe you to doubt every thing, except that the three angles of a triangle are equal to two right lines, and that triangles which have the ſame baſis and the ſame height are equal between themſelves, or other like propoſitions, as for example, that two and two make four.

The man worth forty crowns.

Yes, I believe it is very wiſe to doubt, but I perceive that I am grown curious ſince I have acquired a fortune, and have leiſure. I would, when my will moves my arm or my leg, diſcover by what means my will moves them; for certainly there muſt be ſome ſecret cauſe. I am ſometimes quite aſtoniſhed that I am able to liſt up and caſt down my eyes, and yet cannot

erect my ears. I think, and I would know a little—there—comprehend my thought. This muſt be very curious, I ſearch whether I think through myſelf, whether God gives me ideas. Whether my ſoul came into my body at the end of ſix weeks, or the firſt day of my exiſtence, how it is lodged in my brain, whether I think much when I ſleep profoundly, or am in a lethargy. I rack my brain to diſcover how one body impells another. My ſenſations aſtoniſh me no leſs; I find therein ſomething divine, and particularly in pleaſure. I have ſometimes made an effort to imagine a new ſenſe, and have never been able to ſucceed. Geometricians know all theſe things; be kind enough to inſtruct me.

The geometrician.

Alas! We are as ignorant as you; addreſs yourſelf to the Sorbonne.

The MAN worth FORTY CROWNS become a Father; argues concerning MONKS.

WHEN the man worth forty crowns became father of a ſon, he began to think himſelf a man of ſome weight in the ſtate, he hoped to give the king at leaſt ten ſubjects, who would be all uſeful members of ſociety. He was himſelf the beſt baſket-maker in the world: And his wife was an excellent ſempſtreſs. She was born in the neighbourhood of a large abbey that had an income of an hundred thouſand livres a year. Her huſband aſked me one day, why theſe gentlemen who were ſo few in number, had ſwallowed up ſo many ſhares of forty crowns?—Are they more uſeful to the country than myſelf?—No, my dear neighbour.—Do they contribute like me to the population of the country?—No, at leaſt apparently.—Do they cultivate the land? Do they defend the ſtate when it is attacked?—No, they pray to God for you—Very well, I will pray to God for them, and let us go ſhares.

The man worth forty crowns.

How many of theſe uſeful people, men and women, do you imagine are maintained in convents throughout the whole kingdom?

The

The geometrician.

By the accounts of the intendants made towards the end of the laſt century, the number amounted to about ninety thouſand.

The man worth forty crowns.

By our old reckoning they ought not, at forty crowns per head, to poſſeſs above ten millions eight hundred thouſand livres; How much do their revenues amount to?

The geometrician.

To fifty millions, reckoning the maſſes and gatherings of the mendicant friars who really levy a conſiderable tax on the people. A mendicant brother of a convent at Paris publickly boaſted that his wallet was worth eighty thouſand livres a year to him.

Let us ſee, how much fifty millions divided amongſt ninety thouſand ſhaved heads amounts to for each perſon's ſhare?—Five hundred and fifty five livres.

The man worth forty crowns.

This is a conſiderable ſum in a numerous ſociety, where the expence is leſſened even by the num-

number of consumers; for it costs much less for ten persons to live together, than if each person had his lodging and board separately.

The ex-jesuits who at present receive a pension of four hundred livres a year, are therefore in fact losers by their bargain.

The geometrician.

I do not think so; for they almost all retired to their relations who assist them; many say mass for money, which they did not do before; others turn schoolmasters, and some are maintained by devotees, every one follows some employment or other, and perhaps there are few at present who, having tasted the sweets of the world and liberty, would retake their former chains. The monastic state of life, whatever people may say of it, is not in the least to be envied. It is a well known maxim, that monks are people who are assembled together without knowing each other, live without loving one another, and die without regretting each other.

The man worth forty crowns.

You think then that to absolve them from their vows would be doing them all a great service?

They would be great gainers thereby no doubt, and the ſtate would gain ſtill more; citizens of both ſexes who had raſhly ſacrificed their liberty at an age when the law does not permit them to diſpoſe of an eſtate to the value of a ſhilling, would be reſtored to their country. Theſe dead bodies would be raiſed from their tombs; this would be a real reſurrection. Their houſes would become hoſpitals and manufactories. Population would be encreaſed, all the arts would be better cultivated. At leaſt the number of theſe voluntary victims might be diminiſhed by limiting the number of novices. The country would have more uſeful members, and fewer unhappy wretches. This is the ſentiment of all our magiſtrates, the unanimous wiſh of the public, ſince our minds have been enlightened. The example of England, and of ſo many other ſtates, is an evident proof of the neceſſity of ſuch a reformation. What would England be at preſent, if inſtead of forty thouſand ſeamen it had forty thouſand monks? The more the arts are multiplied, the greater neceſſity there is for a number of induſtrious ſubjects. Certainly many talents are buried in cloyſters, and are loſt to the ſtate.

A kingdom to flourish should have as few priests and as many mechanics as possible. The ignorance and barbarity of our ancestors, far from being a rule for us, ought to be an advertisement for us to do, what they would have done, if they had been in our place and blessed with our superior lights.

The man worth forty crowns.

It is not then through hatred that you would abolish monks; but from a love of your country? I think as you do. I would on no account have my son be a monk, and rather than have children to furnish a convent, I would never more lie with my wife.

The geometrician.

In fact, what good father of a family would not groan to behold his child lost to society? This is called saving oneself; but a soldier who deserts when he ought to fight, is punished. We are all soldiers of the state; we are in the pay of society, we become deserters when we quit it. What do I say? Monks are parricides who destroy a whole posterity. Ninety thousand monks who bawl or nose Latin might give the state two subjects each: This makes an hundred and eighty thousand men whom they cause

to periſh in their germ. In an hundred years the loſs is immenſe. This is a demonſtrable truth.

Why then has monachiſm prevailed ſo much? Becauſe after Conſtantine the government was almoſt every where deteſtable and abſurd: Becauſe the Roman empire contained more monks than ſoldiers: Becauſe there were in Egypt alone an hundred thouſand of them: Becauſe they were exempted from labour and taxes: Becauſe the chiefs of the barbarous nations which deſtroyed the empire having become chriſtians in order to rule over chriſtians, exerciſed the moſt dreadful tyranny: Becauſe people in crowds threw themſelves into convents to eſcape the fury of theſe tyrants, and plunged themſelves into one kind of ſlavery in order to avoid another: Becauſe the popes by inſtituting ſo many different orders of holy lazy beggars, gained ſo many ſubjects in other ſtates: Becauſe a peaſant likes better to be called reverend father, and beſtow benedictions, than follow the plough; Becauſe he does not know that the plough is more noble than the religious habit; Becauſe he likes better to live at the expence of fools than by honeſt labour; Laſtly becauſe he is ignorant that by becoming a monk, he pre-

pares for himself days of unhappiness, sorrow and repentance for the future.

The man worth forty crowns.

Well, Sir, no more monks for their own happiness and ours. But I am sorry to hear say of the lord of my village, father of four boys and three girls, that he does not know how to settle his daughters unless he makes them nuns.

The geometrician.

This allegation too often repeated is inhuman, unpatriotic, and destructive to society.

As often as it may be said of any condition of life whatever, that if every body embraced this state, the human species would be destroyed; it is demonstrable that this condition of life is good for nothing, and that whoever embraces it injures mankind as much as lies in his power.

It is evident then that if all the young people of both sexes were put in convents, the world would perish; therefore on this account alone monachism is an enemy to human nature, independently of the dreadful evils it sometimes causes.

The man worth forty crowns.

Might not as much be ſaid of ſoldiers?

The geometrician.

No certainly; for if every citizen bore arms in his turn, as was formerly the caſe in all republicks, and particularly in that of Rome; the ſoldier thereby becomes the better huſbandman: the citizen ſoldier marries, and fights for his wife and children. Would to God that all huſbandmen were ſoldiers and married! they would be excellent citizens. But a monk conſidered as a monk is good for nothing but to devour the ſubſtance of his countrymen. No truth is better known than this.

The man worth forty crowns.

But what muſt the daughters, Sir, of poor gentlemen do, who cannot get married?

The geometrician.

They would do, as has been ſaid a thouſand times over, as the young women of England, Scotland, Ireland, Switzerland, Germany, Holland, Sweden, Norway, Denmark, Turkey

Tar-

Tartary, Africa, and almoſt of all the world. They would be much better wives, much better mothers, if it was the cuſtom here as well as in Germany to marry women without a fortune. A houſewifely induſtrious woman would do more good in a family, than the daughter of a financier who expends more in extravagance than the income of the fortune that ſhe has brought her huſband.

Receptacles for old age, infirmity and deformity are neceſſary. But through the moſt deteſtable abuſe, theſe foundations are only for youth, and well formed people. In cloyſters the firſt thing done is to make the novices of both ſexes ſtrip themſelves naked, in defiance of all the laws of modeſty; and they are attentively examined all over. Should a crooked old woman offer to enter into a convent, ſhe would be refuſed with contempt, unleſs ſhe brought an immenſe portion. What do I ſay? Every nun muſt bring a portion otherwiſe ſhe is refuſed. Never was a more intolerable abuſe.

The man worth forty crowns.

Away, away, Sir, I ſwear none of my daughters ſhall ever be nuns. They ſhall learn to ſpin, to ſow, to make lace, to work embroidery,

to make themſelves uſeful. I regard vows of celibacy as a crime againſt one's country and one-ſelf.

Pray explain to me, how it can be that one of my friends, in contradiction to mankind in general pretends that monks contribute to the population of a ſtate; becauſe their buildings are kept in better repair than thoſe of private gentlemen, and their lands are better cultivated?

The geometrician.

Hah! Who is this friend of yours that advances ſo ſtrange a propoſition?

The man worth forty crowns.

The friend of mankind, or rather the friend of monks.

The geometrician.

He muſt certainly be in jeſt; he is very ſenſible that ten families which poſſeſs each an income of five thouſand livres in land, are an hundred times, a thouſand times more uſeful than a convent that enjoys a revenue of fifty thouſand livres, and has always a ſecret treaſure hoarded up. He boaſts of the fine houſes built

by the monks, and this is the very circumſtance that irritates the citizens; and is the ſubject of complaint all over Europe. The vow of poverty condemns the palace, as the vow of humility is contradictory to pride, and as the vow of annihilating their race is contrary to nature.

The man worth forty crowns.

I begin to think that one ought to be very diſtruſtful of books.

The geometrician.

We ſhould deal with books as by men, chooſe the moſt reaſonable, examine them, and ſubmit ourſelves to evidence alone.

Of Imposts paid to Foreigners.

ABOUT a month ago the man worth forty crowns came to me holding both his sides, and laughing so heartily that I fell a laughing myself without knowing what was the matter. Such an imitator is man born, so much instinct matriculates us, so contageous are the great impulses of the soul.

Ut ridentibus arrident, ita flentibus adsunt humani vultus.*

When he had laughed his belly full, he told me that he had just met a person who called himself prothonotary of the holy see, and that this person sent a large sum of money three hundred leagues abroad to an Italian, in the name of a Frenchman to whom the king had granted a small fief, and that this Frenchman could never enjoy this favour of his king unless he gave this Italian the first year's produce of his fief.

The thing is very true, replied I, but it is no such a laughable matter. Rights of this kind cost France about four hundred thousand livres a year; and since about two centuries and an half that

* The jesuit Senadon has placed *adsunt* for *adsent*. A lover of Horace pretends that is the reason why the jesuits were expelled.

that this cuſtom has exiſted, eighty millions have already been ſent into Italy

God of my father! cried he, how many forty crowns! This Italian then ſubdued us two centures and an half ago, and impoſed this tribute on us. Truly, anſwered I, he impoſed it formerly in a much more burdenſome manner. This is only a trifle in compariſon to what he long levied on our poor nation, and on the other poor nations of Europe. Then I related to him how theſe ſacred uſurpations were eſtabliſhed; he knows a little of hiſtory, he has good ſenſe, he eaſily comprehended that we have been ſlaves who ſtill retain a ſmall part of our former chains. He ſpoke a great while with energy againſt this abuſe, but with what reſpect for religion in general! how he reverenced the biſhops! how heartily did he wiſh them plenty of forty crowns, in order that they might expend them in their reſpective dioceſes in good works.

He was deſirous alſo that all country curates ſhould have a ſufficient number of forty crowns to enable them to live decently. It is a ſad thing, ſaid he, that a curate ſhould be obliged to diſpute three ſheaves of wheat with his flock, and that he is not handſomely provided for by the province. It is ſhameful that theſe gentle-

men are always at law with their parishioners. These eternal disputes about imaginary right and tithes, destroy the regard that is due to them. The unhappy husbandman who has already paid to the overseers the tenth penny and the penny in the pound land tax, his capitation money, and money to be exempted from maintaining soldiers after he has been obliged to maintain them, &c. &c. &c. This wretch, I say, who sees still the tenth part of his crop taken away from him by his curate no longer considers him as his pastor, but as his butcher who flays him of the little skin that remains. He is thoroughly sensible that by taking from him his tenth sheaf by right divine, they have the diabolical cruelty not to reckon what expences he has been at to procure this sheaf. What remains for himself and his family? Tears, want, discouragement, and despair, and he dies of fatigue and misery. If the curate was paid by the province, he would be the consolation of his parishioners instead of being considered by them as their greatest enemy.

This worthy man melted into tears while he pronounced these words; he loved his country and was a well wisher to the public good. He exclaimed frequently, what a nation might France be if she pleased!

He went to see his son to whom his mother, extremely neat and clean, offered a large white bubby. The child was very pretty. Alas! said the father, poor child thou hast only twenty three years to live, and forty crowns to expect!

Of Proportions.

THE product of extremes is equal to the product of the mean: But two sacks of wheat stoln, are not to those who have stole them as the loss of their lives is to the interest of the person robbed.

The prior of **** whom two of his servants had robbed of two septiers of wheat, has just had both the criminals hanged. This execution has cost him more than his whole harvest was worth, and ever since he can get no servants.

If the laws had ordained that those who stole corn from their masters, should till his land all their lives, with fetters on their legs and an iron collar on their necks with a little bell fixed to it, this prior would have been a considerable gainer.

We ought to endeavour to frighten persons from committing crimes; yes, doubtless; but

forced labour and lasting shame intimidate more than the gallows.

Some months ago at London a malefactor was condemned to be transported to America, to be set to work with the Negroes in raising tobacco, and in other laborious employments. All criminals in England, as well as in many other countries, are permitted to petition the king, either for a pardon, or a mitigation of their sentence. This fellow requested to be hanged. He alledged that he mortally hated work, and had rather be strangled one minute, than work hard all his life.

Others may be of a different way of thinking, every one to his taste; but it has been said already, and I repeat it again, that a hanged man is good for nothing, and that punishments ought to be useful.

Some years ago two young men were condemned in Tartary to be impaled for not pulling off their hats when a procession of Lamas was passing by. The emperor of China, who is a very sensible man, observed that the judges should have condemned them to walk bareheaded in the procession for three months.

Proportion punishments to crimes, as the marquis Beccaria has said; those who have made laws were no geometricians.

If

If the abbé Guyon or Cogé or the ex-jesuit Nonotte, or the ex-jesuit Patouillet, or the preacher Beaumelle write wretched libels, which contain neither truth, reason, sense or wit, would you go to hang them as the prior of D[illegible] has done his servants, under pretence that calumniators are worse than robbers?

Would you condemn even Fréron to the galleys for having told lies all his life time in hopes of paying his ale house score?

Would you put Larcher in the pillory because he has been very dull, because he has heaped error upon error, because he has never known how to distinguish the least degree of probability, because he insists that in an ancient and immense city, renowned for its policy, and the jealousy of husbands, in short that in Babylon where the women were guarded by eunuchs, all the princesses went out of a principle of devotion and sold their favours publickly in the cathedral to strangers for money? Let us content ourselves with sending him to the spot to meet with intrigues; let us have moderation in every thing; let us make some proportion between punishments and offences.

Let us pardon poor John James when he writes only to contradict himself, when after having

having wrote a comedy that was damned at Paris, he abuſes thoſe who act it an hundred leagues off; when he ſeeks protectors whom he reviles; when he declaims againſt romances, and compoſes a romance himſelf, the hero of which is a fooliſh ſchoolmaſter who receives alms from a Swiſs woman by whom he has had a child, and who ſpends his money in a bawdy houſe at Paris; let us ſuffer him to think that he has ſurpaſſed Fenelon and Xenophon, by bringing up a young man of quality to be a joiner: Theſe extravagant flatneſſes do not deſerve a priſon; a mad houſe is ſufficient, with bleeding, hellebore and a low diet.

I hate the laws of Draco which puniſhed equally crimes and faults, wickedneſs and folly. Let us not treat the jeſuit Nonotte, who is culpable only for writing nonſenſe and abuſe, as the jeſuits Malagrida, Aldecorn, Garnet, Guignard, and Guerot have been ſerved, and as the jeſuit Tellier ought to have been treated, who deceived his king, and put all France into confuſion. Let us principally make a diſtinction in every proceſs, in every ſuit, in every quarrel, between the aggreſſor and the perſon injured, the oppreſſor and the oppreſſed. Offenſive war is that of a tyrant: Defenſive war is that of a juſt man.

As

As I was plunged in these reflections, the man worth forty crowns came to me in tears. I asked him with emotion whether his son who ought to live twenty three years, was dead? No, says he, the little one is very well and my wife too; but I have been sent for as a witness against a miller who has undergone the torture both ordinary and extraordinary, and has at last been found innocent; I have beheld him swoon away under the most exquisite tortures; I have heard his bones crack: I still hear his groans and piercing cries; they follow me, I weep with pity and tremble with horror; I wept and trembled too; for I am extremely sensible.

This recalled to my memory the terrible story of the Calas family, a virtuous mother in fetters, her children in tears and fugitives, her house pillaged, a respectable father of a family put to the torture, agonizing on the wheel, and expiring in the flames; a son loaded with irons, dragged before his judges, one of whom said to him, *we have just broke your father on the wheel, and will do the same by you presently.*

I recollected the family of the Sirvans, which one of my friends met amongst mountains covered with snow, when it fled from the persecution of a judge as iniquitous as ignorant. This judge, said

ſaid he to me, had condemned the whole of this innocent family to death, upon a bare ſuppoſition, without the leaſt appearance of any kind of proof, that the father and mother, aſſiſted by their two daughters, had murdered and drowned their third daughter, to prevent her turning roman catholic. I perceive at the ſame time in judgments of this kind, the moſt exceſſive folly, injuſtice and barbarity.

The man worth forty crowns and myſelf both of us bewailed human nature. I had in my pocket the diſcourſe of an advocate general of Dauphiny which partly turned on theſe intereſting matters. I read him the following paſſages:

"Surely, thoſe men were truly great who firſt ventured to undertake to govern their fellow creatures, and load themſelves with the burden of public felicity; who, for the good they were deſirous of doing mankind, expoſed themſelves to their ingratitude, and for the repoſe of a nation renounced their own; who placed themſelves, to uſe the expreſſion, betwixt mankind and providence, to frame for them by artifice, an happineſs which it ſeemed to have refuſed them.

"What magiſtrate who has the leaſt ſenſe of his duty, or even of humanity, can ſupport theſe ideas? In the ſolitude of his cloſet can he with-

without trembling with horror and pity, look at these papers the unfortunate monuments of guilt or innocence? Does he not seem to hear groans issue from these fatal writings, and press him to decide the fate of a subject, an husband, a father, a family? What unmerciful pitiless judge who engaged in but a single criminal process, is able to pass a prison with unconcern? Am I then, will he say, the person who confines in this detestable abode my fellow creature, perhaps my neighbour, in short a man? Am I he who chains him up every day, who shuts the doors of this horrid dungeon upon him; perhaps despair has already seized his mind; he implores heaven and utters my name with curses, and doubtless calls to witness against me the great judge who observes our actions and must hereafter judge us both?

"Here a dreadful spectacle at once presents itself to my view; a judge tired with interrogating the prisoner by questions, has a mind to interrogate him by torture: Impatient in his researches, and perhaps irritated at their inutility, torches, chains, levers and all the instruments invented for torturing are brought. An executioner takes a share in the functions of magistracy, and finishes by violence an interrogatory began with liberty.

"Mild

"Mild and gentle philoſophy, thou who ſeekeſt truth only with care and patience, didſt thou expect that in thy age ſuch inſtruments would be uſed to diſcover it?

"Is it true that our laws approve this inconceivable method and that cuſtom renders it ſacred?

"Their laws imitate their prejudices, their public puniſhments are as cruel as their private vengeance, and the acts of their reaſon are ſcarcely leſs pitileſs than thoſe of their paſſions. What then is the cauſe of this ſtrange oppoſition. Becauſe our prejudices are ancient, and our morality is new; becauſe we are equally affected with our ſentiments as inattentive to our ideas; becauſe an avidity of pleaſure prevents us from reflecting on our wants, and we are more eager to live than to follow the dictates of reaſon; becauſe, in a word, our manners are gentle, but are not good: becauſe we are polite, but are not even humane."

Theſe fragments which eloquence had dictated to humanity, filled the heart of my friend with a delightful conſolation. He admired them tenderly. What! ſaid he, with tranſport, are ſuch maſter pieces compoſed in the country? I have been told that no place in the world is like Paris.

Paris is the only one, replied I, where comic operas are compoſed; but at preſent there are in the provinces many magiſtrates who think with the ſame virtue and expreſs themſelves with the ſame force. Formerly the oracles of juſtice as well as thoſe of morality, were ridiculous. Doctor Fool declaimed at the bar, and Harlequin in the chair. Philoſophy is at laſt come; it has ſaid, ſpeak not in public unleſs to diſcloſe new and uſeful truths, with the eloquence of ſentiment and reaſon.

But ſuppoſe we have nothing new to ſay, exclaim the talkers: Be ſilent then, replies philoſophy: all thoſe vain ſtudied diſcourſes which contain only phraſes, are the fire of St. John lighted upon that very day in the year when we leaſt want to be warmed; it cauſes no pleaſure, and not even the aſhes of it remain.

Oh that all France read good books! But notwithſtanding the progreſs of the human underſtanding, we read but very little; and among thoſe who are deſirous ſometimes to inſtruct themſelves, the greateſt part read very badly. My neighbours of both ſexes divert themſelves after dinner with playing an Engliſh game at cards, which I find great difficulty to pronounce, for it is called whiſt. Many good citizens, many blockheads who think themſelves very clever, tell

tell you, with an air of importance, that books are good for nothing. But gentlemen, do you know that you are governed by books? Do you know that the civil law, the military code, and gospel are the books on which you continually depend? Read, enlighten yourselves, the mind is fortified by reading only, conversation dissipates it, gaming contracts it.

I have very little money, replied the man worth forty crowns; but if ever I get a small fortune I will purchase books of ***.

Of the VENEREAL DISEASE.

THE man worth forty crowns dwelt in a little district where no soldiers had been quartered for an hundred and fifty years. The manners of this corner of the world were as pure as the circumambient air. The inhabitants were ignorant that elsewhere love might be infected with a destructive poison; that generation was attacked in its germ; and that nature in contradiction to itself rendered tenderness horrible and pleasure dreadful; they abandoned themselves to love with the security of innocence. Troops came, and the scene was entirely changed.

Two

Two lieutenants, the chaplain of the regiment, a corporal, aad a recruit taken from a ſeminary, ſufficed to infect twelve villages in leſs than three months. Two couſins of the man worth forty crowns found themſelves covered all over with callous puſtles; their fine hair fell off; their voices became hoarſe; their eyes grew dull and languid, and their livid eye-lids no longer cloſed to give reſt to their diſlocated limbs, which a ſecret caries began to gnaw as it formerly did thoſe of the Arabian Job, though Job never had this diſtemper.

The ſurgeon major of the regiment, a man of great experience, was obliged to requeſt aſſiſtance from the government to cure all the young women in the country. The ſecretary at war ever inclined through inclination to aſſiſt the fair ſex, ſent him a recruit of aſſiſtant ſurgeons who infected with one hand what they cured with the other.

The man worth forty crowns was then reading the philoſophical hiſtory of CANDID, tranſlated from the German of Doctor Ralph, which proves evidently that all is for the beſt, and that it was abſolutely *impoſſible* in the beſt of *poſſible* worlds, that the p—x, the peſtilence, the ſtone and gravel, the gout and king's evil, the chamber of Valence and the inquiſition ſhould not enter

enter into the compoſition of the univerſe, of this univerſe only formed for man the king of animals and image of God, whom, we plainly ſee, he reſembles as much as two drops of water reſemble each other.

He read in the true hiſtory of Candid, that the famous doctor Pangloſs loſt, in the treatment an eye and an ear. Alas! ſaid he, will my two couſins be blind of one eye and deaf? No, replied the ſurgeon major to comfort him, the Germans have heavy hands, but we cure young women with eaſe, ſafety and diſpatch.

In fact, the two pretty couſins got rid of the diſeaſe by having their heads ſwelled as big as a large foot-ball for ſix weeks together, with the loſs of half of their teeth, and by having their tongues hanging half a foot out of their mouths, to die conſumptive at laſt within the ſpace of ſix months.

During the operation their couſin and the ſurgeon held the following diſcourſe.

The man worth forty crowns.

Is it poſſible, Sir, that nature has attached ſuch ſhocking torments to ſo neceſſary a pleaſure? So much ſhame to ſo much glory, and that there is more riſk in getting a child than in murdering

a

a man? Is it true at leaſt for our conſolation that this ſcourge diminiſhes a little on earth, and becomes leſs dangerous every day?

The Surgeon Major.

On the contrary, it ſpreads more and more throughout all chriſtian Europe; it has extended even as far as Siberia; I have ſeen above fifty perſons die of it, and particularly a great general of an army, and a very ſagacious ſecretary of ſtate. Few weak breaſts reſiſt the diſeaſe and force of the remedy. The two ſiſters, the ſmall and great p—x are leagued together ſtill more ſtrongly than monks for the deſtruction of the human ſpecies.

The man worth forty crowns.

A freſh reaſon for aboliſhing monks, in order that they reſtored to the ſociety of mankind may repair in ſome meaſure the miſchief that the two ſiſters do. Tell me pray, have beaſts this diſtemper?

The Surgeon Major.

Neither the great, the ſmall pox, nor monks are known among them.

The

The man worth forty crowns.

It muſt be acknowledged then, that they are more happy and more prudent than us in this beſt of worlds.

The Surgeon Major.

I have never doubted it, they experience much fewer diſeaſes than we do; their inſtinct is far more certain than our reaſon, neither the paſt or the future torments them.

The man worth forty crowns.

You have been ſurgeon to an ambaſſador in Turkey, pray, is this diſeaſe known at Conſtantinople?

The Surgeon Major.

The Europeans have brought it into the ſuburb of Pera where they dwell. I have there known a Capuchin eat up with it like Pangloſs; but it has never entered the city; the Franks ſcarcely ever lie there. This immenſe city contains hardly any common women. Every rich man has wives or Circaſſian ſlaves, always guarded, always watched, whoſe beauty cannot be dangerous. The Turks call the venereal diſ-

eaſe

eaſe the chriſtian diſeaſe; and this redoubles the profound contempt which they entertain for our theology. But, in return, they have the plague, the diſeaſe of Egypt, which they regard very little, and give themſelves no trouble to prevent.

The man worth forty crowns.

At what particular period of time do you imagine this ſcourge firſt appeared in Europe?

The Surgeon Major.

When Chriſtopher Columbus returned from his firſt voyage to thoſe innocent nations which were ſtrangers to avarice and war, about the year one thouſand four hundred and ninety four. Theſe ſimple juſt nations had been attacked with this diſeaſe time immemorial, as the leproſy reigned among the Arabians and Jews, and the plague among the Egyptians. The firſt fruit that the Spaniards reaped from their conqueſt of the new world, was the pox; it ſpread itſelf more rapidly than the ſilver of Mexico, which did not circulate in Europe till long after. The reaſon was, becauſe in thoſe days, in every city, grand houſes called public brothels were eſtabliſhed by the authority of the ſovereign, in order to preſerve the honour of the ladies. The Spaniards introduced the poiſon into theſe privileged houſes,

from whence princes and biſhops procured the women they had occaſion for: it has been remarked, that at Conſtance, there were ſeven hundred and eighteen women for the uſe of the council, which burnt ſo devoutly John Huſs and Jerome of Prague.

By this circumſtance alone, a judgment may be formed of the rapidity with which this diſeaſe overran every country. The firſt nobleman who died of it was the moſt illuſtrious and moſt reverend biſhop and viceroy of Hungary in 1499, whom Bartholomew Montanagua a celebrated phyſician of Padua could not cure. Gualtieri aſſerts that the archbiſhop of Mayence, Bertoldus Henneberg, attacked with the p—x, breathed out his ſoul to God in 1504. We know that our King Francis the firſt died of it. Henry the third catched it at Venice, but the Jacobine Friar James Clement prevented the effects of the diſorder.

The parliament of Paris ever zealous for the public good was the firſt which iſſued out an arret againſt this diſeaſe in 1497. It forbad all p—d perſons to remain in Paris under *pain of death*. But as it was not eaſy to prove juridically that the citizens of both ſexes were offenders againſt this law, it had no more effect than thoſe that were ſince iſſued againſt emetics: and in ſpite of the par-

liament the number of offenders encreaſed every day. It is certain that if the parliament had exorcized inſtead of hanging them, there would have been none left on earth at preſent, but unfortunately this was never thought of.

The man worth forty crowns.

Is what I read in Candid true, that amongſt us, when two armies, of thirty thouſand men each, march againſt each other a wager may be layed, that each army contains twenty thouſand p—x—d men?

The Surgeon Major.

It is but too true. It is the ſame thing among our licentiates of the Sorbonne. What would you have young batchelors do, to whom nature ſpeaks more loudly than divinity. I can ſafely ſwear that in proportion I and my brethren have cured more young prieſts than young officers.

The man worth forty crowns.

Is there no way to extirpate this contagion which makes ſuch devaſtation in Europe? Endeavours have already been uſed to weaken the poiſon of one pox, can nothing be attempted for the other?

The Surgeon Major.

There is but one method, viz. For all the princes in Europe to enter into a league with each other as in the time of Godfrey of Bouillon. Certainly a cruisade against the venereal disease would be far more reasonable than those that were undertaken formerly against Saladine Melecsala, and the Albigenses. It would be much better to consult together to destroy the common enemy of mankind, than to be continually busied in watching for a favourable opportunity to ravage the earth, and cover the fields with dead bodies, in order to force from our neighbours two or three cities or a few villages. I speak against my own interest, for by war and the venereal disease I make my fortune, but I ought to prefer the duties of humanity to the advantages of my profession.

Thus the man worth forty crowns formed (to use the expression,) his mind and heart. He not only was heir to those two cousins who both died in six months; but also inherited a fortune from a very distant relation who had been sub-director of the hospitals belonging to the army, and had enriched himself by dieting the wounded soldiers. This man would never marry; he kept a very fine seraglio.

He

He owned none of his relations, lived in a continual ſtate of drunkenneſs, and died of indigeſtion at Paris. He was a perſon, as has been ſeen, of great utility to the ſtate.

Our new philoſopher was obliged to go to Paris to receive the fortune of his deceaſed relation. The ſteward of the demeſne at firſt conteſted it with him. He had the good fortune to gain his cauſe, and had the generoſity to give the poor of his diſtrict who had not their contingent of forty crowns a year, a part of the ſpoils of Richard. After which he went about ſatisfying his great deſire to poſſeſs a library.

He read every morning, made extracts, and in the evening conſulted the learned to know in what language the ſerpent ſpoke to our good mother Eve; whether the ſoul reſides in the corpus calloſum of the brain, or in the pineal gland? Whether St. Peter reſided twenty five years at Rome? What is the ſpecifical difference between a throne and a domination? and why Negroes have flat noſes? Moreover, he determined never to govern the ſtate, nor to write any pamphlet againſt new pieces. He went by the name of Mr. Andrew, which was his chriſtian name. Thoſe who knew him did juſtice to his modeſty, and his acquired as well as natural talents. He built a commodious houſe on his old patri-

mony of four arpents. His ſon will ſoon be of a proper age to be ſent to college, but he is reſolved to place him at Harcourt college, and not at Mazarine college on account of profeſſor Coge, who writes libels, which a college profeſſor ought not to do.

Madam Andrew has juſt brought him a beautiful daughter whom he hopes to marry to a counſellor of the court of aids, provided this magiſtrate has not the diſeaſe which the ſurgeon major is deſirous of extirpating from chriſtian Europe.

A Great Diſpute.

WHILE Mr. Andrew reſided at Paris a very important quarrel aroſe. The matter in diſpute was whether Marcus Antoninus was a good man, and whether he was in Hell or in Purgatory, or in Limbo, till the time of the reſurrection. All honeſt people took the part of Marcus Antoninus. They maintained that Antoninus had always been juſt, ſober, chaſte and benevolent. It is true, he has not in paradiſe ſo diſtinguiſhed a ſeat as St. Anthony, for proportion is neceſſary, as has been al

already seen. But certainly the soul of the emperor Antoninus is not roasting in Hell. If it is in Purgatory it ought to be delivered; for a few masses only are required to be said for him. The jesuits have nothing to do now, let them say three thousand masses for the repose of the soul of Marcus Antoninus: they would gain thereby at fifteen sous a mass* two thousand two hundred and fifty livres. Besides, a kind of respect is due to a crowned head, it should not be damned rashly.

The adversaries of these good people pretended on the contrary, that no composition ought to be made with Marcus Antoninus; that he was an heretick; that the Carpocracians &c. were not so wicked as he; that he died without confession; that he ought to be made an example of: that it was right to damn him, in order to teach the emperors of China, Japan, Russia, Persia, Turkey, the Stadtholder of Holland, and Avoyers of the canton of Berne how to live, who go to confession no more than Marcus Antoninus; and that, in short, it is an unspeakable pleasure to issue decrees against dead sovereigns, when we cannot thunder them out

* A sous is a small piece of French money, in value an halfpenny English.

againſt them while living, for fear of loſing our ears.

The diſpute became as ſerious, as that formerly between the urſuline nuns and thoſe of the annunciation, who diſputed which could carry eggs longeſt in their backſides without breaking the ſhell. A ſchiſm was feared as in the time of the hundred and one tales of Mother Gooſe, and of certain notes made payable to the bearer in the other world. A ſchiſm is a very dreadful affair, it ſignifies a diviſion in opinions, and to this very fatal moment all mankind had thought the ſame.

Mr. Andrew, who is an excellent citizen, invited the heads of both parties to ſupper. He is an excellent companion, mild and cheerful, his mirth not noiſy; of an eaſy temper and open diſpoſition; and does not ſeem deſirous of ſhining alone in converſation; the authority he gains is due only to his good nature, moderation, and a round phyſiognomy that is entirely perſuaſive. He would have made a Corſican and a Genoeſe, a citizen of Geneva and a popiſh Recuſant, the mufti and an archbiſhop ſup agreeably together. He ſkilfully parried the firſt ſtrokes that the diſputants

putants aimed at each other, by giving the converſation a different turn, and telling a merry ſtory which equally diverted the damners and the damned. In ſhort, when they had drank a few glaſſes of wine, he made them agree to let the ſoul of the emperor Marcus Antoninus remain *in ſtatu quo*, that is to ſay, they did not know where, till he receives his definitive ſentence.

The ſouls of the doctors returned into their limbos peaceably after the ſupper: all was quiet. This accommodation did the man of forty crowns great honour; and now whenever a very ſharp and virulent diſpute ariſes between men of letters or men of no letters, it is a common expreſſion to ſay, *gentlemen go ſup with Mr. Andrew.*

I know two obſtinate factions, that for want of ſupping with Mr. Andrew, have brought on themſelves great misfortunes.

A RASCAL repulsed.

THE reputation that Mr. Andrew had acquired for appeasing quarrels by giving good suppers, occasioned him last week a very singular visit. A black man shabbily dressed with an hump back, wry neck, haggard hollow eyes, and very dirty hands, conjured Mr. Andrew to let him sup with his enemies at his house.

Who are your enemies, and who are you, said Mr. Andrew? Alas! replied he, I acknowledge Sir, that people take me for one of those boobies who write libels to gain a livelihood, and exclaim God, God, God, religion, religion to catch some little benefice. I am accused of having reviled the most truly religious citizens, the most sincere adorers of the divinity the honestest persons in the kingdom. It is true, Sir, that in the heat of composition some little inadvertencies escape people of my profession, which are taken for gross errors, and digressions that are called impudencies. Our zeal is looked on as a frightful

ful mixture of roguery and fanaticiſm. It is aſſerted that whilſt we impoſe on the credulity of ſome weak old women, we are the ſcorn and deteſtation of all honeſt people who can read.

My enemies are the principal members of the moſt illuſtrious academies in Europe, diſtinguiſhed writers, and benevolent citizens, I have juſt publiſhed a work which I have entitled *Antiphiloſophic*. I had the beſt intentions in the world, but not a ſoul would buy my book. Thoſe to whom I preſented it, threw it into the fire, telling me that it was not only contrary to reaſon, but anti-chriſtian, and very diſhoneſt.

Well, ſaid Mr. Andrew, imitate thoſe to whom you preſented your libel; throw it in the fire, and let it be no more talked of, I approve your repentance extremely; but it is not poſſible for me to cauſe you to ſup with perſons of genius, who cannot be your enemies, becauſe they never read your works.

Could you not at leaſt, Sir, returned the hypocrite, reconcile me to the relations of the deceaſed Mr. Monteſquieu, whoſe memory I have reviled, in order to glorify the reverend father Rout who came to teaze him in his laſt moments, and was turned out of his bedchamber?

S'blood, said Mr. Andrew to him, the reverend father Rout has been dead a long while: go and sup with him.

Mr. Andrew is very rude when he has to do with such wicked foolish people. He perceived that the hypocrite wanted to sup at his house with persons of merit, only to engage them in a dispute that he might revile them afterwards, write against them and print new lies. He turned him out of his house, as Rout had been turned out of the apartment of the president Montesquieu.

It is a very difficult matter to impose on Mr. Andrew. In proportion as he was simple, frank and innocent when the man of forty crowns, he has become discreet and cautious, since he has gained a knowledge of mankind.

The Good Sense of Mr. ANDREW.

HOW exceedingly has Mr. Andrew improved his good understanding since he has been possessed of a library! He lives with books as with men; he chuses, and is never a dupe to names. What a pleasure to instruct oneself, and aggrandize one's mind for a crown piece without going out of one's study.

He felicitates himself upon his being born in an age when human reason is beginning to exert its endeavours to arrive at perfection. How unhappy should I be, said he, if the age in which I live was that of the jesuit Garasse, the jesuit Guignard, doctor Boucher, doctor Aubry or doctor Guincestre, or that, when those who wrote against the predicaments of Aristotle were condemned to the galleys.

Misery had weakened the springs of Mr. Andrew's soul, happiness restored to them their elasticity. There are a thousand Andrews in the world who want only a turn of the wheel of fortune to become men of true merit.

He

At preſent he is fully acquainted with all the affairs of Europe and particularly with the progreſs of the human mind.

In my opinion, ſaid he to me laſt Tueſday, reaſon travels by ſlow journeys from the north towards the ſouth, with her two intimate friends experience and toleration. Agriculture and commerce accompany her. She has ſhewn herſelf in Italy but has been repulſed by the congregation *del indice*,. All that ſhe has been able to do has been to ſend ſome of her agents privately who fail not to do good. A few years more, and the country of the Scipio's will no longer be that of Harlequins in the dreſs of friars.

She has from time to time had cruel enemies in France; but ſhe has ſo many friends there at preſent, that in the end ſhe will certainly be prime miniſter.

When ſhe ſhewed herſelf in Bavaria and Auſtria, ſhe met with two or three great heads in monſtrous wigs who ſtared at her with the utmoſt ſtupidity and aſtoniſhment. They ſaid to her, madam, we have never heard talk of you, we do not know you. Gentlemen, ſhe replied, in time you will know me, and love me. I am very well received at Berlin Moſcow, Copenhagen and Stockholm. Long

ago

ago I received my letters of naturalization in England, through the intereſt of Locke, Gordon, Trenchard, Lord Shafteſbury, &c. You will grant me them too one day or other. I am the daughter of time, and expect every thing from my father.

When ſhe paſſed the frontiers of Spain and Portugal, ſhe bleſſed God that the fires of the inquiſition were kindled leſs frequently. She entertained ſanguine hopes at ſeeing the expulſion of the jeſuits, but feared leſt the country being cleared of foxes, ſhould be left expoſed to wolves.

If ſhe makes any further attempts to enter into Italy, it is ſuppoſed ſhe will begin by eſtabliſhing herſelf at Venice, and that ſhe will remain a while in the kingdom of Naples, notwithſtanding all the liquefactions of this country which give her the vapours. People pretend that ſhe poſſeſſes an infallible ſecret to unlooſe the ſtrings of a crown that are ſome how or other entangled with thoſe of a mitre, and to prevent gennets from paying homage to mules.

In ſhort, the converſation of Mr. Andrew delights me exceedingly, and the more I ſee him the more I love him.

A Good Supper at Mr. ANDREW's.

WE supped together yesterday in company with a doctor of the Sorbonne, Mr. Pinto a famous Jew, the chaplain of the Dutch ambassador, the secretary of Prince Galitzin of the Greek church, a Calvinist Swiss captain, two philosophers, and three ladies who have a great share of wit.

The supper was very long, and yet we had no more disputes about religion than if none of the guests had made profession of any religion at all; so polite it must be acknowledged we are grown; so sorry we are to vex our brethren at supper. It is not so with the regent Coge and the ex-jesuit Patouillet, and the rest of the animals of that species. These pitiful wretches will talk more nonsense in a pamphlet of two pages, than the best company in Paris can furnish agreeable and instructive conversation during a supper of four hours. And what is very strange they would not dare to say to a person's face what they have the impudence to print.

The conversation turned at first on an expression in the *Persian Letters* where the author repeats after

after ſeveral grave perſonages, that the world not only grows worſe, but is depopulated more and more every day: ſo that if the proverb, *The more fools the more laughter* is in the leaſt true, laughter will ſoon be baniſhed from the earth.

The doctor of the Sorbonne aſſerted that in fact the world was almoſt reduced to nothing. He quoted father Petau, who demonſtrates that in leſs than three hundred years one only of the ſons of Noah, (I do not know whether Shem or Japhet) had deſcended from his body a ſeries of children amounting in number to ſix hundred and twenty three thouſand of millions ſix hundred and twelve millions three hundred and fifty eight thouſand faithful, in about two hundred and eighty five years after the univerſal deluge.

Mr. Andrew aſked why at the time of Philip the fair, that is to ſay, about three hundred years after Hugh Capet, there were not ſix hundred and twenty three thouſand millions of princes of the royal blood? Becauſe faith is grown leſs, ſaid the doctor of the Sorbonne.

The company diſcourſed a good deal about Thebes with its hundred gates, out of each of which iſſued a million of ſoldiers with twenty thouſand chariots of war. Hold, ſaid Mr. Andrew,

drew, I ſuſpect ſince I have applied myſelf to reading, that the ſame genius which wrote Gargantua, wrote formerly all hiſtories.

But after all, replied one of the gueſts, Thebes, Memphis, Babylon, Nineveh, Troy and Seleucum were great cities, and no longer exiſt. That is true, returned the ſecretary of Prince Galitzin, but Moſcow, Conſtantinople, London, Paris, Amſterdam, and Lyons which is far preferable to Troy, all the cities of France, of Germany, of Spain, and of the North were deſarts.

The Swiſs captain, a very ſenſible man owned to us, that when his anceſtors were deſirous to quit their mountains and precipices to get poſſeſſion, as they lawfully had a right to do, of a more agreeable country, Ceſar who ſaw with his own eyes the liſt of theſe emigrants, found that they amounted to three hundred and ſixty eight thouſand, reckoning old men, women and children. At preſent the canton of Berne alone contains as many inhabitants; which is not quite half of Switzerland; and I can aſſure you that the thirteen cantons contain above ſeven hundred and twenty thouſand ſouls, reckoning the natives who are ſoldiers or traffick in other countries. After this, learned gentlemen, make calculations and form ſyſtems; both will prove equally void of truth.

The

The queſtion was afterwards debated, whether the citizens of Rome at the time of the Ceſars were richer than the citizens of Paris at the time of Mr. Silhouette?

Ah! this concerns me, ſaid Mr. Andrew, I was a long while a man only worth forty crowns; I believe myſelf that the Roman citizens had more. Thoſe illuſtrious highwaymen pillaged the fineſt countries in Aſia, Africa and Europe. They lived very ſplendidly upon the fruits of their rapine; but ſtill there were beggars at Rome. And I am perſuaded, that, among theſe conquerors of the world ſome perſons were reduced to an income of forty crowns as I have been.

Do you know, ſaid a member of the academy of inſcriptions and belles lettres, that Lucullus expended for each ſupper that he gave in the ſaloon of Apollo, thirty nine thouſand three hundred and ſeventy two livres thirteen ſous of our currency, but that the famous epicurean Atticus expended only two hundred and thirty livres a month for his table?

If this is true, I ſay, he was worthy to preſide over the niggardly fraternity lately eſtabliſhed in Italy. I have read this incredible anecdote in Florus as well as you; but to all appearance Florus never ſupped with Atticus, or his text has been corrupted like ſo many others, by the copyers of his

his works. Florus shall never make me believe that the friend of Cesar, of Pompey, of Cicero and Anthony, who frequently partook of his table, hardly expended ten louis d'ors a month, *and this is exactly the way in which history is wrote.*

Madam Andrew taking up the conversation, told the learned gentleman, that she should be very much obliged to him if he would defray the expences of her table for ten times as much.

I am persuaded this evening spent at Mr. Andrew's, was worth a month at Atticus's. And the ladies very much doubted whether the suppers of Rome were more agreeable than those of Paris. The conversation was very lively, though rather learned. Neither new fashions, the absurdities of others, nor the scandalous history of the day were the subjects of conversation.

The subject of luxury was treated of fundamentally. The question was asked, whether luxury was the cause of the destruction of the Roman empire? And it was proved that both the eastern and western empires were destroyed by controversy and monks alone. In fact, when Alaric took Rome, the nation was busied in theological disputes; and when Mahomet the second took Constantinople, the monks defended the eternity of the light tabor which they saw in their navel, more strongly than they defended the city against the Turks.

One

One of our literati made a reflection that ſtruck me vaſtly. It was that both theſe empires are annihilated, and the works of Virgil, Horace and Ovid ſtill ſubſiſt.

The company made a quick tranſition from the age of Auguſtus to the age of Louis the fourteenth. A lady aſked why with great talents we ſcarcely ever now compoſe works of genius?

Mr. Andrew replied, becauſe works of genius were compoſed in the laſt age. This idea was ingenious and deep, yet true. They afterwards roughly handled a Scotchman who has thought proper to give rules for taſte and has criticiſed the moſt admirable paſſages of Racine without underſtanding French.* An Italian named De-

* This Mr. Home a great Scotch judge, teaches the manner how to make heroes ſpeak with ſpirit in tragedy, and quotes this remarkable paſſage from the divine Shakeſpeare's Henry IV as an example. The divine Shakeſpeare introduces my lord chief juſtice Falſtaff, who has juſt taken John Colevile priſoner, preſenting him to John of Lancaſter, with the following ſpeech. "Here he is, and here I yield him, and I beſeech your grace let it be booked with the reſt of this day's deeds, or by the lord I will have it in a particular ballad elſe with mine own picture on the top of it, *Colevile* kiſſing my foot: to the which courſe if I be enforced, if you do not all ſhew like gilt two-pences to me and I in the clear ſky of fame

nina, was afterwards treated ſtill more ſeverely, who has ſtammered *the ſpirit of laws* without underſtanding it, and has in particular cenſured what is moſt approved of in that work.

This brought to mind the contempt that Boileau affected to entertain of Taſſo. One of the company advanced that Taſſo with all his faults was as far above Homer as Monteſquieu with his ſtill greater faults was ſuperior to the traſh of Grotius. But theſe bad criticiſms dictated by national hatred and prejudice were entirely overruled. Signor Denina was treated as he deſerved, and as pedants always are by men of genius.

It was particularly remarked with great ſagacity, that moſt of the literary productions of the preſent age, as well as converſation in general, turn on an examination of the maſter pieces of the laſt century. Our merit conſiſts in diſcuſſing their merit. We are like diſinherited children who reckon up the fortunes of their fathers. The

ſame o'erſhine you as much as the full moon doth the cinders of the element, which ſhow like pin's heads to her; believe not the word of the noble. Therefore let me have right and let deſert mount."

This abſurd and abominable traſh very frequent in the divine Shakeſpeare Mr. Home propoſes as a model of good taſte and ſpirit in tragedy! But in return Mr. Home thinks the Iphigenia and Phædra of Racine extremely ridiculous!

loſophy

company acknowledged philoſophy to have made great progreſs, but that our language and ſtile were a little corrupted.

It is the fate of all converſations to paſs from one ſubject to another. All theſe objects of curioſity, ſcience and taſte, quickly diſappeared before the grand ſpectacle that the empreſs of Ruſſia and the king of Poland diſplayed to the world. They had juſt relieved oppreſt human nature, and eſtabliſhed liberty of conſcience in a part of the world, infinitely more extenſive than the Roman empire ever was in its greateſt luſtre. This ſervice rendered mankind, this example ſet ſo many courts which think themſelves politick, was celebrated as it deſerved. The company drank the health of the philoſophick empreſs king and primate, and wiſhed them many imitators. The doctor of the Sorbonne alſo admired them; for amongſt that ſociety are ſome ſenſible men as formerly, ſome perſons of genius were found amongſt the Beotians.

The Ruſſian ſecretary filled us with aſtoniſhment at the recital of the noble eſtabliſhments that were made in Ruſſia. The queſtion was aſked, why we prefer reading the hiſtory of Charles the twelfth of Sweden who paſt his life in the deſtruction of mankind, before that of Peter the great, who ſpent his in civilizing